ADDRESSES AND CHARGES

OF

EDWARD STANLEY, D.D.

(LATE BISHOP OF NORWICH.)

WITH

A MEMOIR

BY HIS SON,

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PREFACE.

THE contents of this volume will best explain themselves. The Addresses have been selected as memorials of the pastoral and Episcopal life which they serve to illustrate. The short biographical sketch which is prefixed was necessary to connect and elucidate them. If a faithful image is thus recalled and preserved of one, whose memory is dear to many, and who in his lifetime was often misapprehended, the object of the ensuing pages will have been sufficiently attained.

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MEMOIR.

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EDWARD STANLEY, Bishop of Norwich, was the second son of Sir John Thomas Stanley, Bart., of Alderley Park, Cheshire, and Margaret, the heiress of Hugh Owen, Esq., of Penrhos, Anglesea. His father was the representative of an ancient branch of the Stanley family, and was succeeded in his title and property by his eldest son, created, in 1839, Baron Stanley of Alderley. Edward, the youngest of seven children, was born on the 1st of January, 1779, at his father's residence in London.

In early years he had acquired a passion for the sea, which he cherished up to the time of his entrance at college, and which never left him through life. It first originated, as he believed, in the delight which he experienced, between three and four years of age, in a visit to the seaport of Weymouth; and long afterwards he retained a vivid recollection of the point where he caught the first sight of a ship and shed tears because he was not allowed to go on board. So strongly was he possessed by the feeling thus acquired, that as a child he used to leave his bed, and sleep on the shelf of a wardrobe, for the pleasure of imagining himself in a berth on board a man-of-war. Nor was this a mere

boyish fancy which a few years' experience of the hardships of sea-life might have dispelled. His whole character eminently qualified him for the naval profession. A cheerful and sanguine temper—readiness of decision—fertility of resource—activity and quickness of mind and body—and a spirit of enterprise that knew no danger, no impossibility, no difficulty—could hardly have failed to ensure success in the sphere to which his tastes had been thus early turned. The passion was overruled by circumstances beyond his control, but it gave a colour to his whole after life. He never ceased to retain a keen interest in everything relating to the navy. His memory, though on other points not remarkably good, rarely failed in the minute particulars of this. He seemed instinctively to know the history, character, and state of every ship and every officer in the service. Old naval captains were often astonished at finding in him a more accurate knowledge than their own of when, where, how, and under whom, such and such vessels had been employed. The stories of begging impostors professing to be shipwrecked seamen were detected at once by his cross-examinations. The sight of a ship, the society of sailors, the embarkation on a voyage, were always sufficient to inspirit and delight him wherever he might be.

It is possible that this ardent enthusiasm for a profession from which he was shut out might have been abated, had his education been suited to the profession for which he was actually destined. The reverse was the fact. Instead of the careful training in classics which most boys receive at public schools, the whole of

his childhood and early youth was spent in a succession of removals from one private school or tutor to another, till, on his entrance at St. John's College, Cambridge, in 1798, he found that he had to begin his course of study almost from the very foundations. Of Greek he was entirely, of Latin almost entirely, ignorant; and of mathematics he knew only what he had acquired at one of the private schools where he had been placed when quite a child. This deficiency, now that he was for the first time become his own master, he remedied to a great extent by unremitting exertions. He acquainted himself with the classical languages sufficiently for common purposes, and in mathematics he made such proficiency as to appear as a wrangler in the mathematical tripos of 1802. To Cambridge, in this respect, he always looked back with gratitude as the source to which he owed all the real education that he had enjoyed; and many years afterwards he sent a brief but spirited statement of his own experience of its benefits to a provincial journal, in reply to the well-known attack on that University by Mr. Beverley in 1834.

"I can never," he said on that occasion, "be sufficiently grateful for the benefits I received within those college walls; and to the last hour of my life I shall feel a deep sense of thankfulness to those tutors and authorities for the effects of that discipline and invaluable course of study which rescued me from ignorance, and infused an abiding thirst for knowledge, the means of intellectual enjoyment, and those habits and principles which have not only been an enduring source of personal gratification, but tended much to qualify me from the period of my taking orders to the present day for performing the duties of an extensive parish."

The success which crowned his perseverance at college was the first instance of that power of zealous application by which he was subsequently enabled to contend, in more important spheres, against greater difficulties. But, however earnest his efforts may have been, it will be conceived that they could not easily counteract the effects of the almost entire neglect of eighteen years, backed by the strong indisposition of his natural character to the systematic studies which to most clergymen are at once so useful, so congenial, and, by reason of their previous course of education, so familiar.

Such were the disadvantages under which he entered on the profession in which he was destined henceforth to labour. In other respects it had for him the attraction which it always must possess for a young man of blameless life, simple tastes, and kindly disposition; most especially when those qualifications are combined, as they were in his case, with a strong religious feeling which would in all probability have characterised his career as a Christian sailor no less than as a Christian minister. But it is obvious that, under ordinary circumstances, the clerical calling would not have been deemed his natural vocation; so that the interest which attaches to his course differs from that of most careers which deserve to be recorded. It consists, not, as is usually the case, in the gradual development of the fitness of the individual for his post, but rather in the gradual surmounting of the obstacles which nature or education had thrown in his way, and the adaptation of gifts to a condition of life for which they would not seem to have been originally designed. We have often

heard from poets and philosophers the truth, sufficiently confirmed by experience, of the misery produced, and the happiness lost, to the world, in the fate of those who have been transplanted from congenial to uncongenial spheres. It may be instructive to dwell on a life which seems an exception to this general rule, to trace how far the struggle was successfully maintained, and how far, out of the seeming discordance of character and situation, good was educed by a resolute will rising above the force of outward circumstances. Nor will the value of the lesson be diminished, if it should appear that the sacred office, in which this struggle was carried on, gained more than it lost from the infusion of elements unlike those which it ordinarily includes.

It was in 1805 that, after three years spent as curate of Windlesham, in Surrey, he was presented by his father to the family living of Alderley; and in 1810 he married Catherine, daughter of the Rev. Oswald Leycester, Rector of Stoke-upon-Tern, by whom he had five children. Alderley was a spot which, as well by its natural beauty as by its hereditary associations, offered great attractions to its new Rector. His own youth indeed had been for the most part spent elsewhere, but he had been taught to look forward to it as his future home.

In the interval between his college life and ordination he travelled for a year in Switzerland, Italy, Spain, and Portugal, from whence he returned at his

brother's request to command the "Alderley Volunteers," raised by him on the family property at the time of the expected French invasion.

This had been his first public introduction to the parish, and the people were ready to welcome him as their pastor, not only from attachment to a name immemorially connected with the place, but from fresh ties recently formed with the family. His brother (soon after his marriage in 1796 to the eldest daughter of Lord Sheffield) had taken up his permanent residence there, and had made it his constant object to carry out the relations of landlord and tenant, in the best sense, by associating his people with his domestic interests and country pleasures, making the birthdays of his children festivals for the poor. The state of a country cure, however, at the time of his entrance into Holy Orders, offered a field for pastoral exertion of more difficulty than would be the case at present in any similar post, and Alderley was no exception to the general rule. The parish, which consisted of an agricultural population of about 1300 souls, had, from the long apathy or non-residence of the previous incumbent, been greatly neglected. "The clerk used to go to "the churchyard-stile to see whether there were any "more coming to church, for there were seldom enough "to make a congregation."—"The rector used to boast "that he had never set foot in a sick person's cottage." And although this was probably a more than usually unfavourable specimen of ministerial neglect, the average standard of the neighbouring clergy was not likely to present a high model of excellence to a new-comer. All

who could afford it hunted; few, if any, rose above the ordinary routine of the stated services of the Church. An ardent and generous nature would, under any circumstances, have been excited to energy by the very neglect and indifference which surrounded, or which had preceded him; and in his case was superadded that strong sense of duty which acted powerfully not merely as a motive, but as an incentive, in enabling him to master the difficulties of the situation he was to occupy, whether from his own choice or the choice of others. Unlike some instances of highly-gifted minds, of whom it has been said that they seemed to be paralyzed the moment that any action presented itself to them in the light of a duty, to him the call of duty was not merely a command, but an encouragement—the voice of a trumpet which cheered and inspirited him at the same time that it compelled him to act. Harassed or perplexed as he often was whilst uncertain what that call required, he was all on fire to perform it the moment that it became clear to him. The strong sense, too, of professional, as distinct from general, claims of duty, which he seemed to have drunk in with his early passion for naval life, showed itself no less clearly in the more spiritual sphere in which he was now called to act. His parish was his ship. The same sense of the importance of strict obedience to orders, the same strict requirement of obedience from others, that would have regulated his conduct as captain of a man-of-war, pervaded his view of the sacred trust committed to him in his parochial cure. Negligence of its duties was, in his eyes, not merely wrong, but "disgraceful;" concern

for all its interests, great and small, a necessary and inevitable consequence of his position.

Accordingly, from the first moment of his entrance on his work, he devoted himself to it with an energy and exactitude which drew upon him at that time the reproach of singularity, and even of "Methodism," for the discharge of duties which would now be deemed too common to deserve notice: yet for this very reason it is necessary to glance at his performance of them; and it may be of interest to observe the connection of these early parochial pursuits with his general character and subsequent career.

Like every man who is in earnest at his work, it was his aim to do it thoroughly. He took the parish as a whole, and laboured to make himself acquainted with it in all its relations, and to minister to all its wants, both temporal and spiritual. In the schools he took an interest at that time shared by comparatively few of his profession.

"He was the first who distinctly saw and boldly advocated the advantages of general education for the lower classes. Schools had been founded; he had borne his part—and a most active part—in the first movement, but I think that he first set the example of the extent to which general knowledge might be communicated—and beneficially communicated—in a parochial school. I well remember the appearance of the school at Alderley, where, in addition to the usual range of desks and books, the apparatus for gymnastic exercises was seen suspended from the roof. I remember the admiration excited at a lecture which he delivered in Chester, when he exhibited a 'hortus siccus' of the plants found in the parish, made by one of the girls in the school; and though few or

none did more than wonder at what was accomplished at Alderley, an impression was created that a large amount of useful secular knowledge might be added without any deduction from what would be considered the proper objects of a parochial school."*

These additions to the common stock of the knowledge of parochial schools consisted chiefly of English history and geography. Yet perhaps the benefit of his improvements lay rather in the method than the matter of the instruction. He instituted examinations twice a year, formed on the model, so far as the case permitted it, of the college examinations at Cambridge, in which the children were required to bring up a chapter from the New Testament learned by heart, and one or more books of the Old or New Testament of which the substance was to be acquired in answer to a small volume written for the purpose, and published under the title of "Scriptural Questions;" and it is believed that the amount of Scripture thus mastered or committed to memory was in many cases turned to great advantage in after life. Once a year, according to proficiency in these examinations and to general good conduct, medals or prize-books were given to the children; bibles and prayerbooks to those who did not possess them; to others, books of general or religious instruction, and each with a lithograph of Alderley Church or of the School as the frontispiece. To these

* These, as well as similar quotations in this part of the Memoir, are extracted from a letter kindly furnished by the Rev. H. Raikes, whose familiarity with the diocese of Chester, of which he has so long been Chancellor, well qualified him to form an opinion on the subject.

occasions the school-children eagerly looked forward. "No task" (these are the words of one once amongst their number) "seemed too difficult for them to learn; and, "if well learned, they knew that they were sure to be "rewarded by the Rector's well-known smile and ex-"pressions of approbation, and his gentle tap on the "head of each; and so anxious was he to encourage "them, that on these examination days he regaled them "at his own house with a good dinner and various "amusements. Sometimes, to their great delight, he "allowed them to accompany him in his boat [on "Alderley Mere], and spent the afternoon on the water "with them himself."

His visits to the poor were made in weekly rounds, according to a regular distribution of the parish, by which every house was included in systematic order, without waiting, as was probably at that time the usual practice in the vicinity, for the calls of the sick or dying. But it was not so much by the frequency as by the manner of those visits that he made himself not only the minister but the friend of his parishioners. Without losing for a moment the advantage which birth and station always give to an English gentleman in his dealings with the poor, he yet descended to the level of their tastes and pursuits—he entered into their humour, and tried to make them enter into his—he caressed their children, and through them won the hearts of the parents—he accommodated his addresses in the pulpit and his conversation in the cottages to their simple apprehensions—he spoke to them of their common pursuits and cares as if he were one of themselves; and the

result was, that they were cheered and animated by his presence and his active interest in their welfare, as well as warned and consoled by his instructions. When he looked into the schools, it was not merely to glance round the classes, or to ask a few formal questions, to see that all was in order, but he had something to say to each individual scholar, of encouragement or rebuke. In his rides round the parish the children used to run out of the houses to catch the wonted smile, or gesture, or call, of the Rector as he passed, or to claim the cakes and gingerbread that he brought with him for those whose hands and faces were clean; and the poor cottagers long afterwards described how their hearts beat with delight as they heard the short quick trampling of his horse's feet as he went galloping up their lanes, and the sound of his voice as he called out to them before he reached the house to come out and speak to him, or hold his pony as he went in. "When he entered a sick chamber he never failed to express the joy which neatness and order gave him, or to reprove where he found it otherwise." Whatever was to be done in the parish for their good, they were sure to find in him an active supporter. "He took so much trouble," they said, "in whatever he did—never sparing himself for whatever he took in hand." The Rectory became the "home" of the parish. He sold daily at his house, to the honest and industrious poor, blanketing, clothing, &c., at a cheaper rate than the cost price (a practice then much less frequent in country parishes than at present). In the winter evenings he lent out books to read; and generally for anything that was

wanted, whether in the way of advice or relief, his house was the constant resort of all who were in difficulty. He established weekly cottage-lectures at different points in the parish for the old and infirm who were unable to walk to church.

In the hope of producing an effect upon those who were less likely to be impressed by the usual ministrations of the Church, he used from time to time to issue printed or lithographed addresses to his parishioners on Observance of the Sabbath, on Prayer, on Sickness, on Confirmation. In the public-houses, with the same view, he caused large placards to be framed, containing a few short and simple exhortations to a sober and religious life, such as might arrest the attention of the passer-by; and on the walls and public places of the parish he had similar papers posted up, denouncing in strong language (what was a crying sin of the country population of Cheshire) the vice of drunkenness. To repress this great evil he spared no personal sacrifice. "Whenever," such was the homely expression of the people, "whenever there was a drunken fight down at the village, and he knew of it, he would always come out to stop it—there was such a spirit in him." On one of these occasions tidings were brought to him of a riotous crowd which had assembled to witness a desperate prize-fight, adjourned to the outskirts of his parish, and which the respectable inhabitants were unable to disperse. "The whole field" (so one of the humbler neighbours represented it) "was filled, and all the trees "round about—when in about a quarter of an hour I "saw the Rector coming up the road on his little black

"horse as quick as lightning, and I trembled for fear "they should harm him. He rode into the field and "just looked quick round (as if he thought the same) to "see who there was that would be on his side. But it "was not needed—he rode into the midst of the crowd, "and in one moment it was all over; there was a great "calm; the blows stopped; it was as if they would all "have wished to cover themselves up in the earth—all "from the trees they dropped down directly—no one "said a word, and all went away humbled." The next day he sent for the two men, not to scold them, but to speak to them, and sent them each away with a Bible. The effect on the neighbourhood was very great, and put a stop to the practice, which had been for some time past prevalent in the adjacent districts.

To analyze the actual effects of his ministrations on the people would be difficult, the more so as there were other influences for good, especially from the resident family at Alderley Park, whose benevolent attention to the wants and interests of their dependents powerfully contributed, in the parish, to produce a more kindly feeling and sustain a better standard of conduct than was usual at that time in agricultural populations. The general result was what might have been expected. Dissent was all but extinguished. The church was filled, the communicants many. To the better disposed of the parishioners he was, as they expressed it, "their father and leader in everything that was good." Even when they differed from him, they would say, "As the Rector says it, we must not go against him."

The parochial occupations which have been described necessarily engaged him for a large portion of every day; but to an active mind, and with the advantage of a methodical system, there was still much leisure left for other employments. The want of a regular classical education, as well as the peculiar turn of his own mind, indisposed him to purely literary studies, of which the nicer subtleties, whether in scholarship, metaphysics, or theology, were on every account distasteful to him. In Church history, indeed, and the kindred branches of knowledge to which his calling directed him, his information was for the most part varied and extensive. Of the Scriptures he was at all times a careful student. But the contrast of the elaborate systems of later divinity with the simplicity and freedom of the Bible was a topic to which he constantly recurred: and, though giving a full practical assent to the creed and worship of the Church of England, he never could endure minute controversies relating to the details of its doctrines and ceremonies. It was not till a later period of his life that the full effects of this tendency, whether produced by temperament or education, were clearly manifested; but it deserves remark thus early as having conduced to foster and determine in great measure his taste for physical science. The exhibition of Divine power and goodness in the natural world seemed to him so much more direct and simple than amidst the perplexities and confusion of the moral world, that he always regarded it as one of the purest sources of intellectual and religious instruction; and always studied and encouraged it as a natural part of a clergyman's duty, and

as conducive, when it could be followed up, to the welfare of his flock also. "The perversions of men," he used to say, "would have made an infidel of me, but for the counteracting impressions of Divine Providence in the works of nature." Of all the branches of science, natural history was that to which he was most inclined. His quick eye enabled him readily to observe, and his methodical habits accurately to register, the phenomena of the animal creation; and thus to acquire, without interfering with any graver pursuits, a very considerable knowledge of ornithology, entomology, and mineralogy. Ornithology in particular became his favourite study, and it was a constant source of amusement and interest to him in his parish walks and rides to notice the flight and habits of birds, to collect remarkable specimens of their organization, and to gather from his parishioners stories of any peculiarities which they had themselves noticed. The result of these observations he embodied, in 1836, in two small volumes, published by the Society for Promoting Christian Knowledge, and entitled 'A Familiar History of Birds, their Nature, Habits, and Instincts.'

Besides these more immediate interests, he was active in carrying out in larger spheres the same views as those which he pursued within the limits of his own parish. Any schemes of practical utility which won his attention in the neighbourhood, or within the circle of his influence or acquaintance, were sure of his co-operation and support; and the novelty of their appearance, which repelled others, had for him a natural attraction. Infant Schools, Temperance Societies,

Mechanics' Institutes, and Statistical Societies, found in him a friend and patron, at a time when clerical patronage was as rare as it is now common, and a lecture on Geology, which he delivered at an institution of this nature in the neighbouring town of Macclesfield, was, it is believed, one of the first contributions of the kind from any minister of the Church of England.

In like manner the statistical, scientific, and antiquarian observations which he had carefully made in his own parish, and of which the results were preserved in a complete manuscript history of Alderley, suggested the publication of a set of queries on similar subjects for the general use of parochial clergy, under the title of 'Heads of Local Information.' From time to time he contributed to various periodicals the results of his studies, or more frequently of the rapid six weeks' excursions which he used to make in the summer months: of these perhaps the most remarkable is an account, afterwards reprinted from Blackwood's Magazine, of an adventure in the Alps on the "Mauvais Pas"—interesting both as illustrative of his own character, and also as having in all probability suggested to Sir Walter Scott the opening scene in the romance of 'Anne of Geierstein.' He was also one of the earliest and most regular attendants of the meetings of the British Association for the Advancement of Science, at one of which he was in 1836 appointed Vice-President.

It has been already implied that on his first entrance on his post he stood almost alone amongst his clerical neighbours in the strict discharge of his parochial duties,

and his abstinence from the amusements which were with them so universal.

"There are some cases" (again to quote the words of his early friend) "where singularity is tolerated when it does not offend; but this is not so when the singularity of one leads to a comparison with others, and when that comparison is unfavourable to the many. They then are apt to regard peculiarity as a censure, not less keen because it is silent, and think that they themselves are blamed, when the truth is that they are only conscious of being wrong. Something of this feeling no doubt prevailed in the neighbourhood of Alderley. The Rector did not do what other Rectors did; and though he neither censured in public nor reproved in private, his conduct testified to a difference of views, and some were dissatisfied with him because they became dissatisfied with themselves whilst seeing how he lived. Some allowance might have been made for difference of tastes. Few of them possessed the resources which he carried about within him; fewer still possessed the happy power of giving the whole mind to a pursuit, and of feeling delight in any species of investigation. Men who had been accustomed to look to the sports of the field as the only recreation, were unable to understand the interest which might be taken in natural history and in the arts, and forfeited the influence which their situation included, from not knowing how to employ their leisure judiciously."

This hostility, if such it might be called, gradually wore away, partly from a change in the feelings of the time, and partly from a juster appreciation of his motives, and from the friendly intercourse which he considered it a duty to cultivate with them. Of this intercourse one of the most permanent results was a Clerical Society, formed from the neighbouring clergy, which he was chiefly instrumental in founding.

"There, when Turner, afterwards Bishop of Calcutta, was rector of the adjoining parish of Wilmslow, many schemes of parochial improvement were formed, which doubtless exercised no inconsiderable influence on the dioceses to which they were respectively called in after years."

It has been necessary to state thus much in order to understand the somewhat prominent part he took in the more general subjects of national and ecclesiastical interest under discussion during the time of his life at Alderley. He inherited from his family strong Whig principles, which he always retained; and he never shrank from advocating those general principles of toleration and reform to which he was inclined by natural character as well as by these hereditary ties. The more solitary he found himself in his position as a liberal clergyman, the more incumbent upon him seemed to be the duty of avowing his principles and availing himself of his station amongst his brethren, both for the sake of the cause itself and of the higher interests of the Church and of Religion, which appeared to him to suffer from the hostility in which they were often placed to the movement and requirements of the age.

The first occasion on which his name thus appeared was in 1829, when, in the excitement and panic which immediately preceded the passing of the Roman Catholic Relief Bill, he wrote 'A Few Words in behalf of our Roman Catholic Brethren,' in the form of a short address to his parishioners, with the view of allaying the alarm which, under the influence of the opponents of the measure, had penetrated even to the lowest

classes and the most rustic populations. The next public question which called him forth was that of Church Reform, during the crisis of 1831, in which he was the chief promoter of a meeting of the clergy of the county, to consider the expediency of taking into consideration such timely remedies for ecclesiastical abuses as might avert the danger of too extensive changes. This movement issued in a petition, signed by about forty clergymen, and praying for the reform of pluralities, non-residence, &c.—points which, though they have been since carried into effect with the concurrence of the Episcopal body, were at that time considered to be matters of hazardous experiment. The petition was eventually presented to the King, though not through the Bishop of the diocese, who courteously but decidedly declined the office. In 1836 another opportunity was offered for an endeavour to conciliate the animosities between Protestants and Roman Catholics. He had made a short tour during the summer of the previous year in the west of Ireland, of which the results were embodied in a pamphlet entitled 'A Few Observations on Religion and Education in Ireland.' It passed through two editions, and attracted considerable attention; and the information which he then acquired gave him ever afterwards great interest in Irish affairs.

Whilst entertaining thus strongly his opinion of the necessity of reform, and by nature a reformer of the most zealous kind, he always, as well from inclination as on principle, abstained scrupulously from implicating himself in the personal and local details of party

politics, which then were more vehement, and absorbed within their vortex more members of his profession, than would be the case at present. The only occasion on which he ever publicly appeared at an election was during a contest by one of his nephews for the county of Anglesey, where, as owner of a small estate, he had a vote; and where, in the unavoidable absence of the rest of the family, he felt himself bound, both as a clergyman and a near relative, to repel some calumnious insinuations of irreligion and infidelity brought by the opposite party against the Whig candidate.

Nor did he confine his exertions merely to the reform, without regard to the defence, of existing institutions. His answer to the attack on the University of Cambridge by Mr. Beverley has been already mentioned—an answer the more timely, because (to use his own words, in justifying his coming forward on such an occasion) it was

"the spontaneous evidence, not of a high churchman, neither of one who had in the eleventh hour for the first time proclaimed himself a reformer, but of one who through life had been a persevering advocate of reformation in every department, civil and religious; of one who had, in fact, looked with as keen an eye upon abuses as Mr. Beverley himself, and who had by so doing borne his full share of obloquy and reproach from those with whom it had been his misfortune to differ."

It is a curious fact, too, that he was one of the original contributors to the 'British Magazine,' then edited by the late Hugh James Rose, his articles being chiefly intended to refute the exaggerated reports then

afloat of the wealth and the inefficiency of the parochial clergy. In like manner, although possessed of an ardent love of liberty, and hatred of oppression in all its forms, he felt strongly—at times almost severely—against the agitators who, in the troubles of 1831 and 1832, endeavoured to excite the lower orders against property and law. With this view he published a short address to his parishioners, originally written on the occasion of the twenty-fifth anniversary of his residence in the parish, and which, from its bearing on the social state of the country at large at that disturbed time, he afterwards circulated for general use, under the title of 'A Country Rector's Address to his Parishioners;' and with the same feelings he offered his services, as Chairman of the Board of Guardians, to stem the odium under which the New Poor Law laboured at the time of its first appearance.

It was in the thirty-second year of his residence at Alderley, in the spring of 1837, that he received from Lord Melbourne the offer of the See of Norwich, vacant by the death of Bishop Bathurst. On a previous occasion he had declined overtures of a similar nature with regard to the Bishopric of Manchester, the creation of which, though subsequently delayed, was then in immediate contemplation; and the strong bond of attachment between himself and his parish, added to his habitual distrust of his own powers, and his distaste to the restraints and responsibilities of episcopal life, rendered him unfeignedly reluctant to leave his present post.

On the other hand, there was a consciousness of energies greater than found scope in the limited sphere of a country parish. It was from a feeling of this kind that, after much hesitation, and after a severe struggle, which for a time almost seemed to have broken down his usual health and sanguine spirit, he was induced to accept the offer. At the moment of his decision he was on a short absence from home, and the sources of grief were opened afresh when he returned to Alderley to make preparations for his final departure. He remained there for three weeks, and during that time a general lamentation prevailed throughout the parish. The unconscious feelings of grateful affection and esteem which had grown up around him for thirty-two years now broke forth in the uncontrolled burst of natural grief, the more affecting from the simple language in which the feeling of the humbler classes finds utterance. "It was the greatest trial" (such were some of their expressions) "that ever I had: he was taken from us, because we did not make better use of him, to a place where they could make better use of him." The "very footbreadth" in the road where they had shed tears on first hearing of the news long lived in their recollection, as well as the minute details of parting which ensued. Every day he employed all the time not occupied by the necessary business of removal in riding round the parish to take leave of each of his people individually. On the Sundays from the time of his appointment to the day of his consecration, prayers were offered up for him, at his request, in the parish church. He was himself too deeply affected by the sight of that well-known congregation to

preach or perform any of his official duties, with the exception of the benediction, which with faltering voice he pronounced at the close of each service; and for this reason his last words to the parish were expressed in a 'Farewell Address,' composed during his stay, and left to be distributed after his departure. It had been a stipulation, on his acceptance of the Bishopric, that his beloved charge (of which the presentation passed, on his appointment, to the Crown) should not be committed to a stranger; and he now made a promise to his parishioners, which he took the earliest opportunity of explaining to his diocese, and which he afterwards faithfully kept, that no year should elapse without a visit from him to the scene of his former labours.

The prospect of the future at first sight seemed hardly less gloomy than the separation from the past. A sphere of labour, for the most part uncongenial and unknown, to an extent beyond what is usually the case with those who are elevated to the episcopate; an anticipation undefined, but, as the event proved, not altogether ungrounded, of a hostile or cold reception in his new post; a requirement of restraints and formalities especially irksome to his free and unreserved manners and habits; above all, an almost overwhelming sense of the responsibility of the office—the more keen from the high conception which he had always formed of its peculiar duties—were amongst the causes which combined with his natural diffidence in inspiring a dread of the approaching change. At his first interview with Lord Melbourne, on accepting the appointment, he was so much overcome that the good-natured Minister was

touched by his emotion, and spoke of the like feeling which he had himself experienced on taking office. It was a characteristic circumstance that this depression was first removed by the sight of the dreariness and dilapidation of the old Palace at Norwich, untenanted as it had been for several years. The need for cheerful exertion roused at once his natural spirit and energy, and the interest thus excited revived with redoubled force on his final entrance into his diocese in the month of August. From that time he turned with alacrity to the work which opened before him—a work which afforded the opportunity, seldom offered and often missed, of making a fresh step in life, with the advantages of past experience and of a clear field for the future, and in which, however much he might feel his energies overtasked, he would no more suffer from the restlessness or vexation of thinking that they were wasted.

What were his thoughts at this critical period of his life will best be gathered from a journal in which from this time forward, once or twice a year, on the more solemn anniversaries of his life, he recorded his private reflections, unseen by any human eye till after his death, but so naturally descriptive of his habitual sentiments elsewhere publicly expressed, that there need be no scruple in extracting such portions of it as illustrate his general views.

"It would be vain and useless," he writes, on commencing his primary visitation in 1838, "to speak to others of what none could feel so deeply as myself. What it cost me to leave Alderley, it is for myself alone to feel—the utter absence of all selfish motives—my reluctance, not to say aversion, for an office for which, in many respects, I feel myself so peculiarly

unfitted; and yet could I, or ought I, to have refused undertaking it, with a consciousness that I might possibly be an instrument, in the hands of a higher Power, of working out views which I conceived to be essential to the extension of liberal sentiments in my profession, and yet tremblingly alive to the difficulties I had to encounter, and my incompetency to stem the current if it set strongly against me? Will this change be productive of good or evil—will it aid my progress, or fatally impede it? Time alone can show."

And in like manner, a few months later, when assailed by insinuations of ambitious or selfish views:—

"Little do they guess how engrossed I altogether am in one sole object—the spiritual and temporal welfare of the diocese. By night, in my many waking hours, the working of my mind is how and what can be done by me to promote the end for which I accepted a situation for which in every other point I feel myself so unqualified and unfit. I accepted it with a determination not to make it a source of profit to myself or patronage for others, it being my unshaken determination to expend not only the whole proceeds of the emoluments on the diocese, but the greater part of my private fortune also, saving little or nothing more than it was my wish to do at Alderley: that, with regard to patronage, no motives of private interest, or mere connexion, or personal friendship, should sway me in giving preferments; and that the names hitherto on my list consist of individuals known to me only by respectability and fitness for the situations to which I could appoint them. Such are the feelings with which I accepted the office of a Bishop—on such I have acted hitherto; and God grant that nothing may induce me to depart from principles which will alone justify me in entering on a line of life and arduous responsibility, drawing me aside from pursuits and tastes with which my habits were far more congenial."

It is a happy peculiarity of the office to which he

was now called that it admits of so free an exercise of various and apparently heterogeneous gifts. As the Church of England itself is remarkable for the comprehensiveness of its forms and the mixed character of its institutions, whereby a refuge is afforded for that large mass of the community who have no natural affinity with extremes, so this, its most characteristic office, by the nature of the case opens a field of usefulness which in most other ecclesiastical communities is confined within narrower limits. The great extent of an English diocese, though sometimes too wide for the personal superintendence of one man, yet has its advantage in offering centres for the moral and religious life of each province in the country, such as would be lost if, as in foreign and ancient churches, the Bishop were but the chief pastor of a single town or district. The connexion with the Legislature, both by the mode of appointment and by the seat in the Upper House of Parliament, though not without temptations to turn the post to political or ambitious purposes, has the obvious benefit of giving it a place amongst our national institutions, and thereby elevating it above the petty and narrow influences which beset a merely ecclesiastical situation. The combination of various elements, secular and spiritual, speculative and practical, financial and administrative, such as can be exhibited only in an office like that of an English Bishop, affords an opportunity for the development of diverse characters in the higher order of the national clergy, which else might be confined to one class of mind and opinion, and thus give a false bias to the whole body. In this wide field there

was naturally much which lay beyond his grasp; but in every part of it, which he found himself in any way able to undertake, "whatsoever his hand found to do," he did it with "his might." He passed none of its duties by without at least attempting to fulfil them. He seemed to think it an insult to his position to allow any of its functions to be discharged by another which could be discharged by himself; and thus he became more thoroughly identified with his See, and, if one may so say, more consecrated and solemnized by its influences than many would have been who abstractedly ascribed a more sacred origin and a more mystical character to the order of Episcopacy.

I. The Diocese of Norwich, which, till its partial reduction by the Ecclesiastical Commission at the time of his elevation, had comprised, as he used to remark, a number of benefices equal to that of the whole Protestant Establishment in Ireland, still contained nine hundred—an amount larger than is placed under the jurisdiction of any other see, with the exception of Lincoln and Chester. Over this large Diocese Bishop Bathurst had presided for thirty-two years, exactly the same period that his successor had presided over the parish of Alderley; and, having lived to the advanced age of ninety-three, it is not surprising that the infirmities of years, added to an easy and indulgent temperament, should have admitted or confirmed many abuses which, from the nature of the case, it was as difficult as it was necessary to remedy. Non-residence;

pluralities; one instead of two services, once a week, or sometimes only once a fortnight—an abuse which had reached such a pitch as to have produced one instance (happily rectified before the time now described) in which fifteen churches were served by three brothers; carelessness in admission to Holy Orders; imperfect administration of the rites of Baptism and Burial: such were some of the more obvious anomalies which had made the Diocese of Norwich a byword for laxity amongst the sees of the Church of England. That there were signal exceptions to this state of neglect need hardly be stated; nor should it be forgotten that the abundance and contiguity of churches, peculiar to East Anglia, rendered some of the above-mentioned omissions more conspicuous in appearance than they were important in reality. Still the general fact is undoubted, and it naturally awakened especial indignation in one who had for many years publicly protested against these very corruptions, and whose whole previous life had been spent in the perpetual discharge of those very duties which he now saw disregarded in his own Diocese. It is not necessary to go through all the details by which he endeavoured (in the courteous language of one of the earliest clerical addresses presented to him) "to carry out the means of improvement which, through the age of his venerable predecessor, had been left incomplete." In some respects he was aided by a happy concurrence of circumstances beyond his control. The Act of 1 and 2 Vict., c. 106, for the enforcement of residence, which was passed immediately after his elevation to the See, enabled him to require in this particular

what no Bishop, however zealous, could have done before, and what no Bishop, however inefficient, could be legally justified in omitting afterwards. To this must be added the co-operation of those faithful officers of the Diocese whom he found or created, and by whose means some of the grossest of the previous abuses had been considerably mitigated in the ten years preceding his arrival at Norwich; and again, the improving spirit of the clergy, who partook in the advance of the age, and by whose aid he was supported in what else would have been in many cases an unavailing struggle. But it will be admitted that, whatever general change was effected, was in great measure the work of the active head who directed and stimulated the exertions of all, and who was able to meet any complaints of the hardship or impracticability of his requirements by an appeal to his own example and experience. The same keen sense of professional duty which had actuated his conduct as a parochial minister, actuated him in a higher degree as Bishop. He was still the commanding officer of the ship: the difference was only that he had a mightier vessel to direct, and more stormy seas to encounter.

His scientific pursuits, as well as his more active researches, were now almost entirely discarded. A journal of atmospheric and meteorological phenomena, which he had begun many years before he came to Norwich, and still continued month by month with great care, formed the only exception. Whatever time he could spare, for anything like regular study, was now devoted to the more immediate call of his present

duties. He applied himself with renewed energy to the study of ecclesiastical history and systematic divinity, and even of the Greek language, which he had long laid aside; and he often employed his leisure moments in selecting and copying such passages as bore upon the duties of a clergyman, not merely from professed divines, but from the general literature of the day, such as the biographies of Scott, Horner, Mackintosh, and the like, so as gradually to compile a volume of extracts which might have formed a useful manual to many whose attention would have been less forcibly arrested by warnings or lessons from more recondite sources. But the great mass of his labour consisted in the diocesan business, which, involving as it did many uncongenial and distressing topics, seemed to him, as he wrote in his sadder moments, "to curdle up and wither his very intellect and reasoning powers." His methodical habits here came to his rescue. The same punctuality which had characterized his management of his parish, he now applied more systematically to his larger sphere. Maps and statistics of the Diocese and city were eagerly studied; all letters from the clergy carefully acknowledged, preserved, and laid up in chests devoted year by year to the accumulated store; all anonymous letters carefully closed as soon as opened, but kept unread to verify the handwritings of their respective authors; all his own letters, even on the most trifling matters, registered, endorsed, and copied; the previous career and qualifications of every candidate for ordination minutely required and recorded.

The activity with which he hunted out each case of neglect or abuse, as if with the zeal of a personal friend of the party injured, or a personal enemy of the culprit —and it may be, also, the almost military rigidity with which he regarded matters of discipline and professional duty—at times lent a greater appearance of harshness and severity to his requirements than was really involved in them. It is certain that his strict enforcement of them, especially of those which related to residence and the performance of the full service on Sundays, following, as it did, on a state of great relaxation, produced a bitter feeling in a large portion of his clergy. This feeling was for a long time the chief, though, as will presently be seen, not the only, cause of the general unpopularity which for the first years of his episcopate attached to his name. The resistance which he thus encountered was extremely painful to him; he was unable to conceive a clergyman devoid of the sense of obligation by which he was himself animated; and it was doubly trying to find that he was charged with enmity to the Church, often by the very persons on whom he was vainly endeavouring to impress the observance of its most important rules. "I came into "the Diocese," he said, "not with the expectation of "finding it a bed of roses, but rather a bed of thorns; "but my greatest trials arise from those of the clergy "who are loudest in their cry of 'the Church in "danger,' but who never do anything to keep it from "danger." The greatness of the work before him, and of the obstacles thus thrown in his way, weighed heavily on his mind. "I am well," he writes in his first

Visitation, "and, as far as I can see and learn, am "going on well; but the more I advance, the more "humbled do I feel by the importance of my position. "My only hope and consolation is, that I am a sort of "pioneer for better days; and that the seed I am, as "far as I can be, sowing, will bring forth fruits when "I am gone to a more peaceful and Christian world "than this."

But his efforts, though only partially successful, produced a visible and permanent effect on the Diocese. Not to speak of the reformation of minor abuses, the greater evils, which have been specially alluded to, were at last broken down. By careful enforcement of the Plurality and Non-residence Acts, one hundred additional parsonage-houses were erected by the seventh year of his episcopate, and by the twelfth year one hundred and seventy-three. The performance of morning and evening prayer every Sunday he required from existing incumbents by circulars and individual remonstrances—from fresh incumbents by promises exacted at their institution; and thus conferred upon the parishes under his charge three hundred and forty-seven additional services. The increase of residence, arising from these and similar measures, may be best gathered from two instances, selected at random from different parts of the Diocese.

"In 1837," said a gentleman in the neighbourhood of Norwich, "I saw from my windows nine parishes, "of which only one contained a resident clergyman. "Of those nine parishes there is now (in 1849) "only one which does not contain a resident clergy-

"man."—"The deanery of Sandford," writes a clergyman from that district, "is made up of twenty-eight "parishes, containing a population of about 12,000; "and owing to the number of resident gentry and "clergy, the value of the rural benefices, and the great "width of the district, you might naturally expect to "find the Church in a more efficient condition than in "the generality of such neighbourhoods. When I first "came here, in 1837, out of the twenty-eight parishes "five churches only were open for divine service twice "on the Lord's day. In 1849 all the parishes enjoy "this great blessing with the exception of three, in one "of which the population does not amount to 50 "persons, and the stipend of another does not reach "60*l.* yearly.—In 1837 five parishes only within the "deanery possessed daily schools in connexion with the "Church. In 1849 we have eight good school-rooms "(opened daily) in addition to the five already existing; "and in five parishes only, and those of very small "population, are the children of the poor still deprived "of daily education."

Nor was it the least satisfactory proof of the result of his labours that it was at last recognised by the great mass of the clergy, who, no less honourably to themselves than to him, forgot the private inconvenience, under which they had at first complained, in the sense of the public benefits which they were generous enough to allow, and to ascribe to the right source.

In addition to the correction of these more general abuses, he was also active in punishing those more flagrant instances of moral delinquency which, though

rare in the clergy of the Established Church, are occasionally to be found, and which often escape censure from the great difficulty and expense which attends their prosecution. Whenever they became known to him, unless attended with extenuating circumstances, he attacked them with a severity unsparing alike of the delinquents and of himself. The thought of screening such cases "to avoid scandal to the Church," was utterly unknown to him. The only professional feeling which he entertained on the subject was, the feeling of the disgrace which such men brought upon their profession, not by exposure of their vices, but by their continuance in its services. "You could not," he said, in reply to an officer in the army, who was endeavouring to extenuate an alleged offence in his regiment by suggesting an analogous case in the Church,—"You could not do *me* a greater service than by telling me of any such case amongst my clergy, that I might call him to account at once." The cost and anxiety which some of these prosecutions involved was very heavy; and he often complained of the state of the law which threw such obstacles in his way. His sanguine temperament and eagerness to act upon his conviction caused him, perhaps, to overlook the difficulties presented by a social condition and by national institutions so complex as our own; but he always had a strong impression that, if any Government were cordially invited to the task, a measure might be passed such as would secure, on the one hand, greater facilities for the prosecution of clerical offenders; and, on the other, secure the clergy from the oppression of individual Bishops, or from the pre-

judices of a merely clerical tribunal. But it was a great satisfaction to him to receive from a large body of his clergy an address of sympathy with the course which on one of these occasions he had felt it his duty to pursue. "With such co-operation," he said, "I shall be encou-
"raged to proceed in my arduous and often distressing
"task of enforcing that godly discipline indispensable
"to the well-being of a Church." It may be added, as a trait honourable alike to the clergy and to their Diocesan, that they collected on this occasion a sum to defray a considerable part of the costs incurred, which he accepted, but only to transfer it to the fund of the widows and orphans of clergy at Ipswich.

A more welcome, and to him on every account most delightful, part of his Episcopal duties in the Diocese at large consisted in the Confirmations. Like most of the other ecclesiastical institutions of the Diocese, this rite had fallen into comparative neglect. A single instance perhaps will again best illustrate the change effected in this respect.

"In 1837 the confirmations were septennial, and those for the deanery of Sandford were held within the town of Ipswich. The Bishop now confirms annually, and at three stations; so that in future no children will be distant more than four miles from the church in which that holy rite is administered."

The zeal with which he entered into this part of his duty will best be described in the words of one of his chaplains, who most frequently accompanied him:—

"I have often on these occasions seen him weary in body, for the efforts that he would make were greater than I have ever

known to be made by any one, or ever expect again to witness; but with this he never ceased to be fervent in spirit. Whilst a duty remained to be discharged, he was ready to perform it; whilst any one asked for his attention, he was prepared to give it. He was watchful to spare others; he was resolute in not sparing himself. At these times his interests, his energies, and all the warm parental and benevolent feelings of his heart were peculiarly brought into action. He made accurate observation of the candidates; and the pains taken with them by their respective ministers—the open prayer-book—the devout and serious demeanour—seldom failed to receive his commendation; whilst anything like carelessness or levity of conduct met with his prompt and sharp rebuke. When adults presented themselves to him they almost invariably went away with some kind word of encouragement, spoken with an earnestness that could never be forgotten. But the objects that would especially engage his attention were the friendless children that came from the different union-houses. His eye was always quick to discover their homely appearance, and before they were allowed to leave the rails of the communion-table he would address them individually: he used then to request that the chaplain to the workhouse might be summoned, to whom he would express his satisfaction that these children had been brought to him, and would desire that he might be furnished with the list of their names. And it was his habit on his return home to forward to each a Bible and a Prayer-book, in which the name of the child, the date of the confirmation, with the words 'Remember the day,' and the donor of the book, were written with his own hand. His addresses on these occasions were extempore, and did not seem to have undergone much preparation. There were certain leading topics on which he generally dwelt. He was quick to seize upon any local incident, and to improve any circumstance connected with the confirmation. On these occasions he was earnest, animated, familiar, practical; endeavouring to adapt himself to the comprehension of the most ignorant.

I never knew him to fail in gaining the attention of his audience—every eye would be turned towards him; and though his addresses always exceeded the half-hour, I never remember the interest in the smallest degree to abate. His language and manners were well calculated to impress those to whom he particularly addressed himself; and it has frequently occurred that when these visits have been repeated, after an interval of three years, cases have been brought under his notice of the good effects that had been produced by his confirmation addresses. Perhaps I may here mention, that nothing could be more marked than the difference in the appearance and conduct of the catechumens in the early and the later Confirmations. At the earlier Confirmations, the untidy appearance, the vacant and ignorant stare, the levity and rudeness of some of the labourers' children in the rural districts, were often the cause of considerable disquietude; whereas, latterly, the neatness and propriety of their dress, and the seriousness and devotion which they manifested, have been very striking, proving the increased attention they have received from their pastors, and the progress that had been made in the intelligence, and in the sense of decorum and propriety, to say the least, of the rising generation."

Another point in which the Diocese underwent a considerable change was in his mode of conducting the Ordinations; as, for example, in the regular three days' examination, the hospitality at the Palace, the requirement of the exact details of the previous career of the candidates, with private letters as well as official testimonials for each. The active part which, in spite of his long discontinuance of such studies, he took himself in the examinations—his kindness to individuals—his deep sense of the solemnity of the occasion—may best be related from the recollection of eye-witnesses:—"Hearing

"that one of the candidates was very nervous and in "low spirits concerning his fate, he took the trouble to "walk up, after dinner, from the Palace to the hotel "where the man was staying, to assure him that his "work was well done, and that he need be under no "alarm about not succeeding."—"I gratefully re-"member," writes another, "his writing a note to my "mother the moment my examination for Deacon's "orders was over, and his walking out into the town "to tell her I had passed the instant after my examina-"tion for Priest's orders, because he thought she would "naturally be anxious to hear the result: and there are "few, indeed, who would have thought of little acts of "kindness such as these when much pressed by busi-"ness."—"There was something," writes a third, "very "striking in the charge which he gave to us in the "Palace dining-room. He sate there, where all could "see him, and the tone of the word with which he "began, 'Gentlemen,' is most vividly in my mind. It "was stamped with deep earnestness; his look was not "less than intense, and every limb of his body was at "the time strung up in the energy with which the "word came from the depths of his heart."—"I cannot," says another, "summon many of the glowing words "which left their living impress on the young and "earnest hearts of those whom he addressed on their "admission by him into the ministry of our Church. "The picture rises before my mind of a reverend old "man arresting the attention of all who stood before "him, by his striking profile, his long silvery hair, and "the quick glances of his searching eye, and then

"riveting, as it were, that attention on himself, while, "with his deep, powerful voice, and with a frame "gradually acquiring a slight tremulous movement as "his emotion increased, he urged upon his hearers the "responsibilities of their new position in simple lan-"guage—eloquent, because issuing warm and fresh "from the heart. This, indeed, was the character of "his oratory. The experience of others will perhaps "confirm my observation, if I venture to think that "those impressive charges which we heard in common, "when afterwards analyzed and examined, presented "little which it might not have occurred to any wise "and practical man to utter on such occasions; and yet "they seemed to sink far deeper into the heart, and to "influence the resolutions at least far more powerfully, "than similar words spoken by other men. Who may "tell through how many parishes of our land—in how "many pulpits of our Church—their effects are yet and "shall long be felt?"

The friendly intercourse thus begun with his clergy at their Ordinations, he continued with them and encouraged with their elders on every occasion. The institution of seventy Rural Deans, whom he received at the Palace once a-year, greatly facilitated this intercourse, besides the direct advantage which it afforded for the better administration of the Diocese. "The way in which he examined their reports in their presence," says one of them, "caused their discharge of that office to be effective and of great benefit;" and it may be allowed to insert here a testimony which they unanimously and conjointly bore to the results of this intercourse upon

themselves, in a memorial presented by them to his family when he of whom they spoke was no more:—

"We feel that if we have been in any degree useful in carrying out the wishes of our Chief Pastor, much of our success is due to the opportunities which his generous hospitality so often afforded, of associating with one who was ever vigilant and active himself, and anxious only to spend and to be spent in the service of his fellow-creatures."

Nor was it only on these more formal occasions that his clergy derived support from their Diocesan. A few instances of the effect produced upon them by acts of personal kindness and encouragement may be given in their own words:—

"His kindly spirit," says one, "I daily felt as the animating principle (under the blessing of God) which encouraged all our parish duties. His excellent advice to me, on undertaking the parish to which he recommended me, is imprinted on my memory, and those words I now recall as an invaluable legacy: 'If you think that you owe me anything for introducing you to your parish, prove it by showing what an enlightened and liberal clergyman can do by improving his people.' "

One of the most important posts in the Diocese was the Vicarage of Yarmouth, to which, about the middle of his Episcopate, Mr. Mackenzie, now Vicar of St. Martin-in-the-Fields, was appointed by the Dean of Norwich.

"In my first lengthened interview with the Bishop," writes Mr. Mackenzie, "I had been perhaps unnecessarily detaining him with an account of my own feelings of responsibility and sense of deficiency in taking the charge of so influential and so

difficult a parish in his Diocese. That quick, yet so often subdued eye of his, had gathered in, perhaps more from my countenance than my words, all that I wished to express. In rejoining, he was not content with a simple expression of assent or even of sympathy. His warm heart seemed to pour out confidence; and after a few words of kind encouragement, he rapidly and vigorously sketched the smallness of my parochial responsibility compared with that laid on the higher office-bearers in the Church, and, with a depth of emotion which I can never forget, concluded his remarks with words to this effect;—'You must expect difficulties, and sometimes you may make mistakes under them. We all make mistakes. I know that I do myself sometimes; but I assure you that, whatever error I may commit, my heart is in my Diocese.' Need I say that my affections were at once enlisted on the side of a heart so true; and that, whatever else might betide, my full confidence was won by his frankness, and his fatherly and most Christian sympathy?"

Another interview of a different kind shall close this portion of his life, as communicated by one who says that, "with the exception of the late Rev. Hugh James Rose, he never met with any one who, in so short a time, and on so slight an acquaintance, found his way so thoroughly into his heart as the late Bishop of Norwich."

"I was Rector of Waldringfield—one of the smallest and most obscure parishes in the remotest corner of the Diocese, containing a population of less than 170 persons. Nevertheless, to this remote, obscure, and diminutive parish, the Bishop found his way. He came, and spoke kindly and encouragingly to the rustic priest, accompanied him to his church and school, and walked with him through his straggling parish. He took a lively interest in all my little parochial arrangements, as if my parish had been one of the most important in his Diocese.

He talked in a simple, patriarchal way to the poor children of the school; patted the heads of those of whom I could speak well, promising a prayer-book to the best girl, which promise was fulfilled by the arrival of a parcel containing a prayer-book, in which her name was written by the Bishop himself, with the flattering addition that it was a present to her on account of good conduct. Walking through the parish, he asked me to point out to him any persons to whom a word of encouragement, advice, or rebuke, might be useful. I did so; and he stayed and spoke in an earnest manner, full of kindness, to two or three individuals. To a country parson, who is old-fashioned enough to believe in the Apostolical Succession, and to regard a bishop as (in reality what he is professedly) a 'Father in God,' all this was delightful in the extreme. I felt as if a sunbeam had passed through my parish, and had left me to rejoice in its genial and cheerful warmth. From that day I would have died to serve him; and I believe that not a few of my humble flock were animated in a greater or less degree by the same kind of feeling."

II.—Next to the improvement of the Diocese at large, his chief object was to serve the city of Norwich. When he first entered on his office it had been proposed to him, in consequence of the dilapidated state of the Episcopal Palace, to take up his residence at some country house a few miles distant from the town. But against this he indignantly protested. "A Bishop," he said, "should always be at his post in the chief city of the Diocese." It so happened that the circumstances of his own see naturally accommodated themselves to this view. In obedience to the wise policy of the Conqueror, which enjoined the union, wherever it could be effected, of the ecclesiastical and civil centres of jurisdiction,

Herbert, the first Norman Bishop, had transferred the See from the insignificant Saxon town of Thetford, not, as his own feeling had at first dictated, to the sanctuary of St. Edmund at Bury, but to Norwich. The seat of the Bishopric was thus established in the ancient capital of East Anglia—already, at the time of the transference, crowned by the stately Norman fortress by which William held in check his unruly eastern subjects, and still by its commanding position, and its central situation, marked out as the natural metropolis of a large and flourishing province. The Episcopal Palace, formed by gradual additions to the original edifice of Herbert, has, since the destruction of the princely mansion of the Dukes of Norfolk, in the course of the last century, naturally become the chief residence in the city. The position thus enjoyed by the Bishops of Norwich, he endeavoured to realize with all the energy of his active mind. Not that the other towns of the Diocese were overlooked: Yarmouth, with its shipping and fisheries, its mechanics' institute, and its magnificent church; Ipswich, the southern capital of the Diocese, with its more than provincial museum, received a large amount of his interest over and above the inevitable connexion into which he was brought with all parts of his Diocese, by his frequent Confirmations and other similar employments. But Norwich he felt to be his peculiar charge. It was to him what his parish had been before, and therefore he delighted to make himself acquainted with its antiquities and statistics; to become the patron of all its institutions; to entertain at the Palace distinguished guests or societies, whose presence could gratify the

feelings or promote the interests of the city. More especially, of course, he devoted himself to such institutions as were connected with its moral and religious welfare. The cathedral was a constant source of interest to him. Its tall tower and spire, overhanging the Palace-garden, and familiar to him in all its moods of haze and sunshine, became endeared to him as well from sacred associations as from its intrinsic beauty. Its structure he had explored in every direction. It may perhaps be mentioned as an instance of his eagerness and activity, that on one occasion he took advantage of some repairs in the spire to ascend to its topmost summit. Its interior he was glad to decorate, whenever opportunity offered, by the relics of the coronation service or of the royal chapels, which fell to his share as Clerk of the Closet of the Chapel Royal;* and his gift of the central compartment of the eastern window was the first beginning of a systematic attempt to repair the destruction of the painted glass during the ravages of the Civil Wars. In its services also, though not gifted with any remarkable taste for music, he found a lively pleasure, and he always took much interest in the welfare of the little choristers. On the mornings of Sunday he filled his place in the Cathedral. The afternoon he devoted to visiting in rotation the different churches in the city, and thus making himself acquainted with the state of their congregations and efficiency of their ministers. He seldom allowed business to interfere with his daily attendance at the morning service of the Cathedral, enjoying it as a time of peaceful meditation.

* He had been appointed to this office by Lord Melbourne in 1837.

On the week-days he usually employed his afternoon walks for two principal objects—the same that, on a less extended scale, had occupied him at Alderley—the schools and the poor. The schools, whether belonging to the Establishment or to the Dissenters, he visited in succession, examining the children, and noticing any defects or excellences that struck him in their management. The same endearing acts which so won the hearts of the children at Alderley, and which so naturally flowed from his affectionate nature, were continued at Norwich; at the Infant Schools especially, the sugar-plums for the little ones were always brought; and when in their daily exercises and singing they marched round the school, he would sometimes himself take one of them by the hand, and join the little procession. His attention was specially directed to the children of the workhouse school.

"He mentioned to a clergyman of the city the wretched state of ignorance in which they were then living, and asked him whether he could find any teachers among his congregation who would willingly devote their evenings to the work of teaching these hitherto neglected children. A number of teachers were soon found; and to the opening of this evening school the Bishop went with the above-mentioned clergyman. A prayer was offered up by the latter, in which a blessing was invoked on the undertaking. It was a striking sight to see the Bishop kneeling on the stone floor of the hall, amidst the poor children, many of whom in all probability had never kneeled for prayer before, if at least their irreverent conduct was any proof of it. The Bishop was not discouraged, but sat down and instructed a class of boys with much apparent delight; and as he returned to the palace remarked to the clergyman who had accompanied

him, 'What a blessing it will be if we can but be made the instruments of saving the soul of one of these poor children!' "

In the welfare of the poor he showed his active interest by the various plans which he adopted or encouraged for a systematic relief of their wants or improvement of their condition. Eventually his chief support was given through a large saving club, organized and conducted by his eldest daughter, by which 1500 of the poorest class were enabled both to receive assistance and to help themselves at the same time. To benevolent societies and institutions, such as the District Visiting Society, the Norfolk and Norwich Hospital, the Blind Asylum, he lent a powerful aid, not only by his eager co-operation, but by his fearless disregard of the petty feuds and selfish passions by which all local objects and meetings are liable to be contaminated.

As in his former sphere, so in this, he took especial interest in the operation of the New Poor-law, which at the time of his first entrance into the Diocese was still labouring under the continued odium of the extremes of both political parties; for which reason, amongst others, he paid that special attention to the schools of the workhouses which has been just mentioned. This avowed advocacy of an unpopular measure, combined with his strong opposition to the Chartist demagogues at that time active in Norwich, exposed him to considerable obloquy amongst the lower classes, so much so, that in the most ignorant quarters of the city there were many poor who, even to the day of his death, could "never speak kindly of him, and this notwithstanding his unbounded liberality towards them;" and during the first

two or three years of his residence he could hardly visit those quarters on his charitable missions without danger of insult or annoyance. He was never turned aside by this opposition from what he conceived to be his duty to the place. On the occasion of a Chartist mob occupying the Cathedral, according to the practice which extensively prevailed amongst them in 1839, he undertook, in place of the usual preacher, to expostulate with them strongly and severely on the futile and mischievous tendencies of their principles. On another occasion, when the ceremony of consecrating a church in the neighbourhood was beset by a similar interruption, he insisted upon returning on foot through the crowd, though at times menaced with actual violence. With those whom he met in the course of his visits he would often argue at length against their peculiar doctrines. The boldness which he showed on all these occasions was probably not without its effect, and meanwhile the poor in general had become aware of his real sentiments towards them. The practice, which he had commenced from his first arrival at Norwich, of personally visiting, consoling, and praying with the poor and sick, became more and more frequent with him during the latter period of his stay. It was not the actual amount of relief received from him, or the mere fact of his visits, which impressed them, so much as his manner towards them. They often spoke of his being "a gentleman," and used to observe the way in which he acknowledged the bow of the poorest man who passed him in the streets, and of the attention which he showed to their little wants and matters of business, as much as to those of greater importance in a higher

sphere—how, for example, he carefully remembered, after the lapse of some months, his promise to a poor woman who was going to emigrate to Australia, and gave her, before her departure, some money for herself, and for each of her children a family Bible and a Prayer-book, in each of which he had himself written the name, with the date, and "from the Bishop of Norwich." "Such acts as these," says the clergyman who relates it, "I believe to have been continual; and "many is the old woman in my parish who still speaks "of some individual act of kindness of the same sort." "He used to say to me," says another Norwich curate, "'If there are any deserving cases of sick in your "parish always tell me, that I may visit them—it is a "kind of work that I enjoy beyond all other.' And "thus did he go about all those back yards and alleys "which exist at Norwich only amongst the poorest of "the poor—for I never mentioned the name of any "sick poor but he visited or relieved them that very "day, or as soon after as possible. He prayed and "read with them, and," they added, "talked with "them, just as if he was any poor man himself—he "was so very humble."

His own feeling on the subject is best expressed in his Journal. In March, 1842, amidst expressions of disappointment at the little amount of good that he was able to effect in the Diocese at large,

"I feel," he writes, "that in some points I have chosen rightly, and I often meet with proofs that what my conscience tells me to be right is indeed right. I have been of late more frequently than before, though always more or less so, in the

habit of visiting the poor, and in sitting and talking with them have seen and heard much to encourage me to persevere in this line. I have been particularly struck with the case of a poor outcast girl. How ought I to shrink from complaining at any bitter drops in my cup when I see how a poor, ignorant, uneducated creature can rise above her misfortunes, supported by religious principle! If in my position I could establish a system to relieve and to add to the comfort and happiness of a few such unfriended poor, it would tend much to make me go on my way rejoicing."

III. There was a third department of his episcopal functions to which, in common probably with most of the Bishops, he usually devoted three months in the year—his residence in London. Besides the direct benefits of the law which requires Bishops to be present in the House of Lords as counsellors on those moral and religious interests with which they are presumed to be especially acquainted, it involves the indirect, but not less obvious, advantage of calling them once a year from their several Dioceses to a centre where they can consider measures for the welfare of the Church at large—attend to various schemes of national improvement—and, whether by their position in the legislature or by mixing in a wider sphere of society, find their true level, enlarge their own views, and feel themselves responsible to public opinion for the conduct of their respective Dioceses. With the views inspired by such sentiments as these, the Bishop always felt that in the pursuit of the various opportunities for usefulness which the metropolis opened to him he was discharging an important function of his office; and his residence there, though

to his active mind not without its peculiar enjoyments, was perhaps the hardest portion of his annual labours. The spirit, however, in which he followed these avocations was for the most part so closely connected with more general questions that it can be only understood properly through a general delineation of his principles, political and theological.

It may be inferred, from what has been already said, that he was conspicuous among his Episcopal brethren for his advocacy of what are termed "liberal" opinions. Others amongst the contemporary Prelates may have cherished such views more ardently, or pleaded their cause more effectually; but there was at that time no one who avowed and acted on them, on all occasions, so unreservedly, so fearlessly, and, it was often alleged, so incautiously. It was not merely that he was a Whig in politics, and a staunch supporter of a Whig Ministry, but that, in all the various questions where politics and theology cross one another, he took the side of free and comprehensive, instead of precise and exclusive views; and to impress them upon others was one chief interest of his new situation :—

"Whether by the increased energy now exhibited by the clergy throughout the country," he writes in his Journal of 1838, "the high church party will become the dominant source of instruction to the people, and put down, or by its exclusive spirit perpetuate and increase, dissent, time and circumstances must show. God grant that I may be an instrument in His Providence of extending what I conceive to be more enlarged and Christian views amongst the clergy, and thus be the means (and for this I mainly accepted my office) of disseminating a

wider and more comprehensive spirit of Christianity throughout the land."

Every element in his early education and in his natural character conspired to give this turn to his mind. A practical representation of religion had a charm for him, which no beauty of diction or subtlety of argument could ever lend to the more dogmatic systems in which many, both in present and in former times, have found their chief support and delight. When endeavouring to clear up any theological difficulties, his appeals were to the general instincts and common sense of mankind. "Read the Gospel of St. John," he would say to one who was disturbed by sceptical doubts, "and ask whether that book could have proceeded from any but a divine source." To one who had sent for him in the prospect of approaching death, and expressed perplexity at various difficulties as to our Lord's Divinity, he begged to hear them enumerated. This was done, one after another, and when it was concluded, he asked whether anything yet remained. "No," was the reply. "Then," said he, "I do not answer one of your difficulties. I grant them all. They are difficulties. I cannot explain them. But now, let me ask you one question. Do you, in the prospect of death, feel that anything can give you confidence and support in such an hour but the belief that Christ is God?" It was his habit, in reading, to mark carefully all the passages which struck him. Whilst it will easily be understood that the ordinary treatises of Anglican or scholastic divinity had but little attraction for him, such works or biographies as combined sentiments of genuine piety and

practical benevolence with freedom of thought, as the Lives of Leighton, Bramhall, and Sharpe (Archbishop of York), bear the marks of having been studied through and through, with special reference to his own practice, which he in various instances endeavoured especially to form on the example of those good men:—

"His strength," writes his chaplain, Archdeacon Ormerod, "did not lie either in dogmatic statements or in theological research, technically speaking. His knowledge of himself on those points, and his directly practical turn of mind, always seemed to lead him from these less kindred subjects to those where his duty seemed specifically assigned to him. At Confirmations this was clearly discernible, but, from the nature of the case, very remarkably at ordination examinations. It was not indisposition to scientific or exact study in the abstract, for on his own subjects no man could be a more diligent student; but it was always a matter of thankfulness to those who knew him best, that he comprehended so clearly his fields of usefulness, and passed so boldly and steadily by many subjects where his position and the wishes of the world would have justified an opinion which, valuable as it would have been, would probably have shut out something drawn from the treasures of his own earnest heart."

What he felt with regard to minute points of doctrinal difference, he felt still more strongly with regard to differences of form. His imaginative mind and open heart had indeed no sympathy with the coarse and fanatical extravagances which sometimes disfigure the outward aspect of English dissent; but Nonconformity, as such, he never could regard as a sin. It was observable how marked a stress he always laid on the words in the cathedral bidding prayer which enjoins a

supplication for "the *whole* congregation of Christian people dispersed *throughout* the world;" or again, in the ordination service, how, in the passage which commands the candidates for priests' orders to "set forth peace and quietness," after an emphatic pause he added, with the whole strength of his sonorous voice, "amongst *all* Christian people." Bible Societies, City Missions, British and Foreign Schools, Irish National Education —anything which brought together the different sects of Christians on some general and neutral ground, such as he was always persuaded might be found, had an attraction for him from that point of view over and above their intrinsic merits. The opportunity, in particular, which the Bible Society afforded, of meeting with the Dissenting ministers in Norwich, was one of which he gladly availed himself; and on that occasion he always received them at his table, and conversed with them as freely as with his own clergy. Such, too, were the chief occasions on which he came forward in debates in the House of Lords, in which, from a distrust of his own powers, he rarely took an active part. The earliest and most successful of his speeches was in defence of the Irish national education in 1838; another in behalf of the Government scheme of education in 1839; a third in 1840, on Subscription, which shall be shortly mentioned again; a fourth on the endowment of Maynooth, in 1842; a fifth on the Dissenters' Chapels Bill. In like manner, in the discussions of the Episcopal body or of religious societies in the metropolis, he always held the same ground. If one question may be mentioned more than another, as particularly vexa-

tious to him from the manner in which it was often handled, perhaps it was the long controversy which agitated the National Society, in 1839, relating to the unconditional enforcement of the catechism in all schools —a measure of which he never could see the propriety, involving, as it did, the exclusion of a large class of dissenting children, who, with a very slight relaxation of one or two questions relating to the institution of sponsors, might else have been induced to attend. It is satisfactory to reflect that, though in these discussions grave differences occasionally occurred between himself and those most opposed to him in views and character, a kindly feeling subsisted which increased in later years in proportion as private life brought them into closer contact. A striking instance of this mutual appreciation, in spite of great diversity of opinion, was exhibited in his friendly intercourse with the Bishop of Tasmania, in whose eager self-devotion, and frank and manly character, he felt that he had found a congenial spirit; whilst Bishop Nixon, on the other hand, was startled to find how much there was to attract his sympathy in one whom he had almost shunned to meet as a dangerous latitudinarian.

"How gladly," he wrote on his departure to Van Diemen's Land in the close of the year 1847, "could I have worked under him as an incumbent in his diocese; nor would the feeling have been lessened, even though I might and should have differed from him on matters of Church polity. I do admire his high moral courage—his Christian truthfulness—his earnest zeal—his steady resolve to do that which his conscience says is right, despite of all obloquy and opposition. I never

shall forget some few words of his just before we parted. He may not remember them, but I shall:—' I hear a great deal about zeal for the welfare of the *Church*. I wish I could hear more of anxiety for the welfare of *Christianity*.'"

It was natural, however, that the expression and the carrying into practice of such opinions should create considerable annoyance, and the more so as they were usually put forth in a manner so unreserved, and on occasions so public, as to provoke rather than to disarm hostility, and thus to excite amongst the clergy a suspicion of difference in cases where none was intended. A few instances of this dissatisfaction may be here recorded, both because they illustrate his character, and because at the time they filled a large space in public attention; nor must these outbreaks of discontent be overlooked in reference to the effect on his own character. The immediate annoyance of a theological clamour soon dies way, but the painful and often paralyzing recollection of it long continues to operate on the individual against whom it is aimed; and the result must be, as to a certain extent it was with his sanguine nature, that not merely the natural freedom which has given occasion to the outcry will be repressed, but that active exertion generally will be chilled, from a sense of the want of that support, and absence of that charitable construction, which is by partizans granted only to those whom they suppose to agree with themselves.

(1.) His first public appearance in his Diocese took place at his Installation, which was attended by an assemblage of the various Church Societies of Norwich,

in behalf of which the Bishop was to preach. The ceremony, both from the length of time since it had occurred, and from the interest excited by the reappearance of an active Diocesan, attracted much notice. The clergy, who attended in considerable numbers, presented a warm address of sympathy; and the Installation itself was celebrated with the impressiveness which a numerous procession and crowded congregation must always produce in an ancient and majestic edifice like the Cathedral of Norwich. The Bishop was deeply affected by this cordial and solemn entrance into his new office, and expressed publicly, at the close of the day, that "till then he had never felt anything like consolation for the sacrifice he had made in parting from his former charge." It is unnecessary to enter at length into the untoward circumstances which disturbed this gratifying impression: the more so, because they were in great measure the result of accident. Something, however, for that very reason, must be said to remove misapprehension from a transaction which at the time attracted more attention than it deserved. The sermon which he had preached in the morning, besides the genuine expression of diffidence in his own sufficiency for the office in which he was on that day installed, and of sincere trust in Divine assistance, entered also on some of the topics suggested by the mention of the societies assembled in the cathedral, especially the National Society (for Church education), as represented by 1200 school-children there collected for the occasion. In speaking, as he was led to do by his subject, of the Church Establishment and of Education,

he chose with characteristic fearlessness, and also with a warmth of expression and delivery which always gave additional force to the enunciation of his favourite principles, to enlarge on two points of considerable importance, but perhaps the most liable to misconception that could at that time have been pressed upon an audience like that which he was addressing. These were the inculcation of tolerance of dissent (as not involving of necessity the guilt of schism), and the assertion of the desirableness of combining secular with religious instruction as a means of generally elevating and enlarging the mind. In themselves probably these remarks would not have elicited much observation; the latter, especially, would probably now meet with general assent. But at that time there was a jealousy of any doubtful expression on these topics; the influence of the Oxford school, then at its height, had penetrated indirectly into spheres far removed from direct contact with it; and the cry that the Whig Government of the day was about to introduce a system of education without religion, caused every allusion to the subject on one side or the other to be considered as a party watchword, without much regard to what was really intended. To this it must be added that Norwich had just before been the scene of a general election; the angry passions of the respective parties had by no means subsided, and it needed but a spark on a meeting like the one now described to kindle a general flame. Such a spark was supplied by the fact that a distinguished clergyman of the Conservative party, in proposing the Bishop's health, omitted to request the publication of his sermon; the

omission, which might else have passed in silence, was pointedly remarked upon by the champion of the opposite party, then warmly defended by his Conservative antagonist; the mass of the audience took part with the latter, and a general uproar ensued, as discourteous and unseemly in appearance as it had been in fact unexpected and undesigned. The local papers took but little notice of the scene, but the London journals eagerly caught hold of it; "the heretical sermon of a liberal Bishop," and "gross outrage upon the Bishop of Norwich," were everywhere banded about as weapons of party warfare, and revived the clamour in its original birthplace, where it had well-nigh subsided. The sermon was printed at the request of the civic authorities: the whole impression sold immediately, and the controversy rolled on for some months before it was allowed to die away. It will be seen that the apparent hostility manifested towards the Bishop was in part accidental, in part greatly exaggerated. He himself sat unmoved throughout the clamour of the meeting, and afterwards wrote to one of the keenest of his advocates amongst the liberal journals, insisting on a retraction of a coarse invective against the clergyman chiefly concerned in the opposition to his views. Still it was an ill-omened accompaniment to what might otherwise have been an auspicious inauguration, and the scene left on his mind an unfavourable impression of the temper of his clergy which was not easily effaced; though with the individuals concerned complete harmony was restored, if indeed it could be said ever to have been broken.

(2.) The agitation produced by his installation sermon had passed away, and his primary charge, though reiterating in a more detailed and perspicuous form the same sentiments, had been published at the general request of his clergy without provoking any public animadversions, when the tranquillity of the Diocese was disturbed by an incident which, however trifling in itself, threatened for the time to create a new and more serious discussion. In the autumn of 1838 he had been requested by an old Unitarian minister at Newcastle-upon-Tyne, with whom he had accidentally formed an acquaintance through mutual friends in Cheshire, to subscribe to a volume of sermons about to be published as a kind of celebration of the fifty-seventh anniversary of his ministerial duties. The Bishop, reluctant to withhold a personal compliment from an old man whose general character he had reason to respect, consented to take a copy; adding, however, with greater caution perhaps than was habitual to him, a distinct condition that his name should not be inserted in the list of subscribers, for the obvious reason that, by those who did not know the circumstances of the case, his motives might be misrepresented, and his respect for the individual construed into an approval of the doctrines of the sect. This instruction was disregarded; and the publication of the name of the Bishop of Norwich, with that of another Prelate of the Establishment—first in the provincial and then in the London journals—as heading a list of subscribers to a volume of Unitarian sermons, with some slight unintentional variations from the truth which naturally gave a false colour to the transaction,

was caught up by those who were otherwise opposed to him as a new proof of the heterodoxy of their Bishop. The storm raged with considerable vehemence, both within and without the Diocese; and though somewhat allayed by a published correspondence between the Bishop and one of his chaplains, in which the true facts of the case were stated, lingered long before it was entirely forgotten either by him or by his opponents.

"I certainly ought to have been more cautious; but what a life of wretchedness to be for ever watching over and repressing the spontaneous acts of kindness which opportunities call forth! Could I have foreseen so much misrepresentation about to overshadow me within little more than a year after my undertaking the office of Bishop, I should probably have at once shrunk from accepting it. To be called an enemy of a Church which it is the object of my life to serve, is indeed painful; and still more to have it cast in my teeth that I am an enemy to that revelation of religion which identifies itself with the acknowledgment of Christ as a Saviour."

(3.) It was his fortune to be placed in a Diocese in which, partly owing to its separation from the great thoroughfares of the country, partly to the Cambridge education of the mass of its clergy, the opinions of the Oxford school, at that time still popular, had made but little direct progress. Perhaps from this cause, as well as from the growth of a more friendly spirit amongst his clergy, no overt offence was taken at his second Charge, delivered in 1846, in which he attacked (to use his own words) "not only the late extravagances of "that party, but the very fountain-head whence they "originally flowed—the doctrine of apostolical succes-

"sion." Such, however, was not the case when, two years earlier, on being called upon in London to preach the annual sermon before the Society for the Propagation of the Gospel in Foreign Parts, he took the opportunity, in stating the true claims of the Church of England, to disavow this doctrine in the presence of the assembly of bishops and of metropolitan clergy congregated as usual at that solemnity. At the civic banquet thanks were returned by the host to the preacher "for the boldest sermon that had ever been delivered in St. Paul's Cathedral;" but it caused great dissatisfaction amongst the mass of his clerical hearers; and though no public censure was pronounced upon it, the committee of the society deviated from their otherwise invariable rule by omitting to request its publication in the Report of that year. The Primate (Dr. Howley), with that tact and caution by which his career was so pre-eminently distinguished, prevented a public discussion; and the sermon was published separately, with notes, and citations from Anglican divines, in defence of the position there laid down.

(4.) From what has been already stated, it may be inferred that he was always eager to vindicate, for himself and for others, that freedom of interpretation with regard to the formularies of the Church of England which common sense and long practice seemed to him to render necessary. The disputes about vestments, postures, and the like, which during part of his Episcopate agitated so extensively other parts of England, were considered by him as "points so thoroughly trifling that

it was not worth while to pronounce any authoritative opinion respecting them;" and accordingly, whenever they were brought before him for his decision, they were dismissed summarily with contempt. In any more serious questions, where he deemed the observance inexpedient, he always returned the same answer—that he should never interfere to enforce the rule; but, if appealed to, he must decide in its favour. And on such points his strict notion of professional obedience to orders rendered him more indulgent than might have been otherwise expected to those High-Church clergymen who incurred obloquy for the observance of regulations which he would have wished to alter, but which, so long as they continued in force, seemed to him to offer a justification for the deference paid to them. Such alterations he openly advocated with a zeal which perhaps overlooked the difficulties of reconstructing a time-worn edifice like the Church of England: meanwhile, whether with regard to its doctrine or practice, he maintained the obvious position, that conformity, if required from one party, must be equally required from all. It was this point which involved the only remaining controversial trouble which need here be mentioned.

In May, 1840, a petition was presented to the House of Lords, praying that "the letter of the Prayer-book and the subscription to the Articles and Liturgy might be rendered consistent with the practice of the clergy and the acknowledged meaning of the Church." This petition, though signed by sixty members of the Church of England, had been chiefly set on foot by a Canon of Norwich Cathedral, who had taken a strong interest in

the matter for many years. The debate which followed was the first of the kind which had taken place in either House of Parliament since 1772. The Bishop of Lincoln expressed decidedly, but with habitual caution, his opinion that the scruples entertained by the chief petitioner were no bar to ordination. Dr. Howley, at that time Archbishop of Canterbury, and the Bishop of London, attacked the petition with considerable severity. The Bishop of Norwich defended the petitioners, and expressed his wish for a more satisfactory settlement of the question of subscription, in a speech which was afterwards printed, with notes, to vindicate it from the strong language with which it had been assailed by those who, in the heat of debate, forgot that they had themselves expressed similar sentiments elsewhere.

The interest which this debate had roused was revived in his own Diocese, by the proposal of the Bishop (in 1846) to appoint the Canon just mentioned to the vacant archdeaconry of Norfolk. The appointment was one which he had long intended to make, according to his usual principle of selecting, independently of personal considerations, whoever he judged to be most qualified for the post by general character and by intimate acquaintance with the Diocese. He naturally attached but little importance to the exceptions which the clergyman in question took to some parts of the Liturgy, confined as those exceptions were to three points,* which (in the Bishop's view) no one at the pre-

* The three points alluded to were these—the acceptation in their literal sense of the anathematizing clauses of the Athanasian Creed; the

sent time receives in their literal sense without qualification. But there were some leading members of the clergy who regarded such scruples as an insuperable obstacle to the acceptance of an ecclesiastical office, and accordingly a memorial was presented from them to the Bishop, praying him to cancel the appointment. His answer was what might have been expected. He refused to take the memorial into consideration until the memorialists should explicitly declare in what sense each severally understood the passages in the Liturgy to which the Archdeacon elect had objected. This they declined to do, and the Bishop persevered in his course. Meanwhile a legal difficulty was unexpectedly discovered, which practically precluded the Bishop from offering the archdeaconry to any incumbent in his diocese. Whether further steps could have been taken by the opponents of the appointment cannot of course be known—it need hardly be added that the Bishop was determined to continue it, notwithstanding any opposition; and it has been thought necessary to give this brief account of a transaction somewhat misconceived at the time, and which was the last instance of serious difference with any considerable portion of his clergy.

IV. Besides the direct assertion of what are popularly called "liberal" views, there was a higher and more general principle of liberality on which he endea-

literal application of John xx. 22, 23 (in the Ordination service), to the order of Presbyters; and the form of absolution in the service for the Visitation of the Sick.

voured to act, which, whilst it tended to alienate all mere partisans, of whatever section, probably won over to him the respect of candid and serious minds, however divided on other points. "I never heard of any "man," writes one of his clergy, "who could so tho-"roughly understand and appreciate good, in whatever "form, and by whomsoever it might be done. He always "seemed to be so readily able to separate the real solid "good from the accidents of opinion, often erroneous, "with which it was overclouded." To recognise this principle seemed to him as natural as to postpone all personal or family considerations to the public good in his administration of patronage. But it is probable that his uniform endeavour to act on this view was, at least in his own Diocese, one of the chief causes of the misconception which so long prevailed with regard to his character. At the time of his entrance upon his office political party feeling was much more intense than it has been in later years, and of this party feeling the county of Norfolk and the city of Norwich presented perhaps as strong examples as could be found in any part of the kingdom. Every institution, every charity, every public object, was in danger of being warped from its just intention by some factious bias; all classes, from the highest to the lowest, were infected (of course with individual exceptions) by the prevalent disorder; and the opinions advocated revolved for the most part round topics so local and personal, that even any attempt to rise to more general principles seemed in itself to be a betrayal of the cause. Against this great evil the Bishop steadily set his face

from his first arrival, partly by standing aloof from the local controversies or intrigues by which the neighbourhood might be agitated, partly by the indifference to political party which he displayed, as well in all the social matters of life as in his official dealings with his clergy. With them there were, as has been seen, grave theological differences, added to those arising from politics; but, whether in rebuke or in encouragement, he disregarded such diversities altogether in comparison with neglect or performance of duty. "I have learned," he said, in speaking at the close of his career of a young clergyman of devoted life, but as he thought of erroneous opinions, "I have learned to judge of men more "by what they do than by what they say or profess to "think; and when I see a clergyman acting in a manner "which proves him to be in earnest, I will go along with "him as far as I can do so without leading him to think "that I coincide with him in all his notions." In like manner, on his being told that it was commonly said that he would have entirely condemned Miss Sellon (the head of the "Sisters of Mercy" at Devonport), who had, by her alleged Roman Catholic practices, provoked in that town a strong opposition, he immediately exclaimed, in an animated manner, "No, I should not; I cannot approve of all she did, but there was real good at the bottom." His first interview with Mr. Mackenzie, Vicar of Yarmouth, has been already mentioned; nor was the cordial feeling then exhibited ever extinguished by the consciousness of the differences between them. One instance may suffice:—

"He had appointed me," writes Mr. Mackenzie, "in the

year 1846 to preach the visitation sermon at Yarmouth, in his second septennial visitation. I was informed that it was my part to propose, after the visitation dinner, that the Bishop's charge should be printed. To this I at first demurred, for there were, unfortunately, points in that charge to which I was by no means prepared to give my personal support. But it seemed to me on the whole more just and wise to accept the duty assigned to me, and propose the publication of the charge, 'as containing matters of grave importance, which we should desire to deliberate upon in private as well as attentively listen to in public, but without committing myself or any of my reverend brethren to the particular conclusions arrived at.' I need not speak of the painful feelings of that hour. I meant no disrespect, but it was clear that I was doing that which has been considered disrespectful by many persons in authority. I feared there must be an end from that time to the confidential kindness with which I had been treated by the Bishop, but that it was a duty to sacrifice even that to the cause of honest assertion of independent feeling. So far, however, from taking offence, the Bishop, not merely in his response at the visitation dinner recognised the principles advanced, but ended the day by appointing me to preach the ensuing Ordination Sermon."

It naturally required some time to accustom those to whom such conduct was new, to regard it in its true light. Because, for example, he was not deterred by his great dislike of the High Church views from earnestly advocating the more frequent employment of art in church decoration, and increased accommodation for the poor by the substitution of open sittings for closed pews (both practices which had in the first instance originated with the "Oxford school" of opinion), it was difficult to

convince many that he was not himself a partisan of that section of the Church. Because he was impartial in his administration of justice and his distribution of patronage, he was taunted by members of his own party with inconsistency and fickleness. Because he joined Dissenters in any good work in which he could co-operate with them, he was often accused by Churchmen of preferring the system of Dissent to the system of the Church, and was claimed by Dissenters as one of themselves. It was happily impossible that this misconception should long continue; and at least on his opponents it ended by producing the desired effect. "He was the only *real* Liberal I ever knew," was the emphatic expression of one High Church clergyman after his death. "I can truly say," writes another, "that I learned very "many lessons from him, but perhaps none more prac-"tically important than the interpretation of the word "*Liberality*."

This disregard of party considerations in comparison with general excellence has been described hitherto in regard to his own Diocese, or to those matters which immediately fell under his cognizance as Bishop. It was perhaps still less understood when it induced him to extend his support to objects of general usefulness, regardless whether or not they fell immediately within the usually prescribed limits of episcopal superintendence.

An obvious, probably to most persons an inoffensive, exemplification of this principle, was the active patronage which he extended to all scientific institutions which came across his path; not so much from his own natural

taste for such matters, which now he but rarely indulged, as from his deliberate conviction of the duty of the clergy to foster the union—often regarded as impracticable—between Science and Religion; and accordingly he considered it as part of his episcopal duties to attend and encourage all such institutions in his own Diocese, as the Mechanics' Institutes at Norwich and Yarmouth, and the Museums of Norwich and Ipswich; as well as in London to entertain the members and frequent the meetings of the Linnæan Society, of which he had been in 1838 elected President. "On those occasions," writes one who was often present, "he never forgot his higher office; and I remember with great pleasure the way in which he introduced there a missionary of the Church Missionary Society, who, like Williams in New Zealand, had done something for science in the Sechelles."

The same motive, but in a stronger degree, led him eagerly to assist any schemes for the moral improvement of the lower classes, especially when from their novelty they repelled the usual advocates of philanthropic designs, and were therefore more in want of support. Such was the countenance which now, as heretofore, he gave by his presence, and often presidency, to Temperance meetings, from a belief in the real good effected by them in spite of their extravagances, which he was always eager to correct. These were occasions which rarely failed to provoke censure; and he was especially blamed for supposed inconsistency in passing (as it so happened on one occasion) from presiding at one of those meetings

to a labourers' festival in Suffolk; he of course regarding each object as alike deserving his patronage, although from different points of view. In the metropolis he was equally on the alert to encourage the incipient attempts at raising the character of the humbler classes by improved lodging-houses, "ragged schools," and the like. With regard to the latter, his part may be best described by the distinguished nobleman whose name is identified with so many benevolent and useful projects:—

"He was," writes Lord Ashley, "the first bishop (at least I have never heard of any other with prior claims) who had the honour (for such it is) to manifest an interest in the Ragged Schools. His interest was deep and unaffected; he was not over anxious about externals, he looked simply to the welfare of the wretched outcasts, and their knowledge of the Word of Life. I recollect that in the year 1845 I had taken the chair of a large Ragged School meeting in the depths of Lambeth. It was about seven o'clock in the month of June; the meeting consisted of all ranks and degrees of persons, the children themselves having no rank or degree, but all pretty nearly on the same filthy level. Soon after we had begun, the door of the room was opened, and the Bishop of Norwich came in, and placed himself on the platform at my side. 'I saw your name,' he said, 'on a placard, and I instantly determined to attend, for wherever you go, I will go too.' I felt the force of his kind expressions, and the practical fulfilment of them; the more so as the locality was remote and uninviting, and many who were present were Dissenting ministers. He afterwards addressed the children with parental feeling and great effect; every one present was truly gratified; and when he quitted the room there was a general sentiment left that such Episcopal visits would do more to conciliate the mass of the people, and

root the order in their affections, than all the laws we could pass for the maintenance and extension of ecclesiastical authority."

The most interesting, and, in some respects, the most remarkable exemplifications of this part of his character were the instances of strong feeling of moral disapprobation or approbation, which at once superseded all other considerations, and which signally distinguished his liberality from the mere indulgence of error and weakness which that quality is often understood to imply. In regard to clerical delinquents his severity has been already mentioned; but this was only a particular manifestation of his habitual feelings. Crime and sin, whether they fell under his own jurisdiction or not, seemed to demand from him an expression of his indignant abhorrence, which no softer or more cautious feelings could restrain; hence, in regard to the lower orders, that stern condemnation of their often worthless leaders which has been already contrasted with his tender and affectionate feelings towards the poor generally; hence the firmness with which on all occasions he advocated the continuance of capital punishment for those great crimes to which it is still applied; as, on the other hand, his strong aversion to the morbid sensibility with which the last hours of great criminals are often regarded. And in more ordinary life it would be instructive, were it not, for obvious reasons, impossible, to recall instances where vice was denounced by him, not only in private but in public, with a boldness which made indifferent spectators tremble, and which not only answered the purpose of rebuking the

offender, but of inspiring energy and courage in others. "My Lord, you have this day obtained a great moral triumph," was the involuntary exclamation of an eye-witness of one of these occasions. "I know that I have," was his reply, "and I am thankful for it."

It is a more gratifying, as it is a more easy, task to record (what is in fact only a reverse side of the same picture) the occasions on which he felt it at once his highest duty and pleasure to give his public testimony to eminent instances of goodness or beneficence when exhibited in individuals who seemed at the time to be shut out from the ordinary circle of clerical approbation. Some of the most remarkable of these cases shall now be mentioned.

1. At the time of the Bishop's elevation to the see of Norwich Dr. Arnold of Rugby had reached the zenith of his career of usefulness; the great improvement which he had attempted in the administration of public schools had already been effected; and his pupils regarded him with that love and veneration which, through their means, had made itself felt even on the hostile prejudices of a Conservative and High Church university. But in the clerical world generally the name of Arnold was still regarded as a by-word of reproach; and in the higher ecclesiastical offices especially, except amongst his iutimate and early friends (one of whom already occupied the see of Dublin, and another that of Ripon), any public mark of favour or esteem to the author of the pamphlet on Church Reform would have been con-

sidered as a kind of treason to the Church. It was at this moment that the Bishop elect of Norwich nominated him to preach his consecration-sermon. It was not from mere motives of personal friendship or similarity of theological views that he took this step: they had indeed been acquainted for several years, and their views on many important points coincided, but their tastes were too dissimilar ever to have allowed of a close intimacy or complete harmony of opinion. But the Bishop had long admired the fearless love of truth and goodness which distinguished that remarkable man, and he now eagerly seized the first opportunity of giving that admiration a public expression by an act which he trusted would also tend to remove from the minds of some at least of the higher dignitaries of the Church something of the prejudice which they perhaps felt towards one with whom they were but imperfectly acquainted. The boldness of the proposal was best proved by the result of its communication to the Archbishop of Canterbury, in whose chapel at Lambeth the sermon was to be preached. Dr. Howley (who at that time filled the office), whilst expressing his respect for the individual, intimated that such a step would be so "very ill received by the clergy in general," that it could not be allowed, and requested the Bishop to appoint another preacher. The nomination was, of course, left to the Archbishop, and the sermon was eventually preached by Dr. D'Oyley, rector of Lambeth. No opportunity occurred again to enable the Bishop to show any token of respect equal to that which had been withheld by the prudence of the cautious

Primate; but through the five remaining years which elapsed till Dr. Arnold's death, he never neglected an occasion of exhibiting those marks of honour which, as a Christian Prelate, he conceived to be due to one whose services required the highest acknowledgment which Church or State could pay. He procured for him from Lord Melbourne the offer of the Wardenship of Manchester; and on his sudden removal from the midst of his labours, the Bishop of Norwich was conspicuous amidst the band of mourners which bent over the burial vault in Rugby Chapel in rendering the last tribute of respect to the memory of the illustrious dead. How far that tribute was justified has been since determined by a public assent unusually unanimous. His own thoughts on his return from that touching scene are recorded by himself:—

"I attended at the Chapel Royal this day," he writes in his journal, after the discharge of his usual duties of Clerk of the Closet on the succeeding Sunday, "at the side of the high and mighty of this great kingdom; but my thoughts were with Arnold in his grave. . . . . He rests from his labours—I am still in the midst of mine; my earnest prayer at this moment, when the day is drawing to its close, is, that I may endure unto the end, pursuing my course without the interruption of selfish, worldly, or ambitious feelings—increasing day by day in godly charity; endeavouring, without the intermingling of any other object whatever, to promote, by the exercise of every energy and talent, with hallowed zeal, the glory of God and the welfare of the Church of Christ."

2. One of the most extraordinary moral phenomena of the second quarter of the nineteenth century was the

conversion of the Irish people to a state of comparative, if not of absolute, temperance, principally effected by the agency of Father Mathew. The change was so great that for a time a considerable reduction took place in the duties of excise, and the veneration entertained for the individual through whose influence this change had been produced was so strong, that he was by the simple peasants of his country regarded, in spite of his own remonstrances, almost as a saint and worker of miracles. In 1843 he came, in the exercise of his beneficent mission, to England; and although producing much less effect than amongst the excitable population of his own race and religion, he attracted wherever he went the admiration and attention of the humbler classes in whose cause he was labouring. But the circumstance that he was an Irish Roman Catholic priest was enough to raise amongst the more vehement of the Protestant clergy a storm of controversy and invective against himself and against his Church; amongst all a coldness and alienation, which was naturally increased by the dislike which the higher ranks of the Established Church entertain to any scheme bearing on its face the marks of an eccentric popular movement.

The Bishop of Norwich, as has been said, had for many years favoured the progress of Temperance Societies, as one amongst other instruments of arresting a great national vice. He was, therefore, doubly predisposed to welcome their chief promoter; nor was he likely to be deterred by the outcry from the Protestant associations which heralded Father Mathew's approach, or by the placards on the walls of the city which deprecated

any support from its inhabitants. The simple-minded priest was accordingly entertained at the Episcopal palace with the cordiality due to a distinguished guest, and the reception there given was repeated in public when the Bishop met him on the platform of the first great meeting at which he presented himself to the people of Norwich.

3. Every one who knows anything of the county of Norfolk, or of the religious history of England for the last fifty years, has heard of the family of Gurney. Of that branch of it established in Norforlk one of the most remarkable members at this time was Joseph John Gurney, equally distinguished by the munificence with which he promoted all public and private charities in his own city of Norwich, for the zeal with which he encouraged philanthropic and religious movements in the world at large, and for the eminent position which he occupied in the Society of Friends. When not engaged in the long journeys which from time to time he undertook, whether to heal the divisions of his sect or as the companion of his sister, Mrs. Fry, in the prosecution of her generous missions, he resided in the immediate neighbourhood of Norwich, and thus came insensibly to be regarded as a leading character of the religious world in that part of the country, and also as the chief benefactor of the city. In the winter of 1846 his valuable life was suddenly terminated by an illness which carried him off in a few days. The mourning of the city was universal—the day of his interment was marked by an almost entire cessation of business—thousands

escorted the sad procession to his grave—and the bells of the Norwich churches tolled his funeral knell. It is well known that, in the singular sect to which he belonged, the mortal remains are consigned to their last resting-place with no more ceremony or acknowledgment of the worth of the departed than is implied in the utterance of a few broken prayers and ejaculations by two or three of the bystanders. Such would have been the case with Joseph Gurney, had the esteem for his character been confined to his own society. The funeral service of the chief of English Quakers was virtually celebrated not at the time or place of his interment in the retired burial-ground of the Gilden-croft, but on the preceding Sunday, in the stately cathedral which he never frequented, and with the muffled peals and solemn strains of that music of which he condemned the use. And his funeral sermon was preached on the same day, not by any favoured minister amongst his own admiring disciples, but by a Prelate of that Established Church which he had through life, so far as his gentle nature permitted him, opposed and controverted. The Bishop had been absent in London during the days immediately preceding; but in the intervals of business he wrote a discourse, which he preached to a congregation of unusual number, and in which he enlarged on the Christian graces that endeared the memory of the dead to all Christian communities. So obvious a mark of respect to one whose loss all classes combined to mourn, and with whom, in his lifetime, various ecclesiastical dignitaries of eminence had not declined to associate, was not perhaps to be regarded as any peculiar effort on the

part of the Bishop, who had always maintained with him a cordial intercourse, and whose zeal on this occasion was shared, at least in part, by the other leading members of the cathedral and city clergy. Still, so public a recognition of the worth of one who, with all his excellences, was still an unbaptised Quaker, was sufficiently marked to call down praise or censure, as the case might be, from various parties in the Church; and it was asserted at the time, probably with truth, that no such testimony had been rendered by any prelate to any member of that sect since its first foundation.

4. Among the questions which have always perplexed serious minded men is that which relates to the encouragement of dramatic representations. The moral evil by which they are for the most part attended is well known to deter many good men not only from frequenting them, but from taking interest in any institution or person connected with them. On the other hand, there have always been some of a more sanguine temperament, to whom the possible advantages of the drama have appeared to outweigh a sense of its attendant evils, or to suggest a hope that, by proper direction and encouragement, it might be delivered from them. Among these latter was the Bishop of Norwich, who viewed the point as belonging to the general duty of endeavouring to purify and consecrate that neutral ground of art, science, and genius, which, by the withdrawal of all religious sanction, is often hopelessly abandoned to the dominion of evil. Accordingly, whilst, in regard to attendance on even the least excep-

tionable of such amusements, he scrupulously conformed to the strictest rules which custom imposes on high ecclesiastical dignitaries, he felt it to be the part of a Bishop to promote any undoubted attempts to rise above the level of a profession and a pursuit so commonly, and, it may perhaps be added, so justly regarded with suspicion by religious men. On this principle, for example, in the earlier days of his episcopate he made a point of being introduced to Mr. Macready, for the purpose of expressing to him the satisfaction with which he had heard of his active exertions to reform the Covent Garden Theatre, of which he was then for a short time manager. It was not, however, till near the close of his career that he had an opportunity of making a still more marked assertion of the moral obligations which he conceived to be in this respect imposed on the high and responsible office which he held. It was in the spring of 1847 that the London, and afterwards the English world, was thrown into a state of unusual enthusiasm by the arrival of the celebrated Swedish singer and actress, Jenny Lind. Great as was the sensation occasioned by her vocal and dramatic powers, it was considerably enhanced by the impression generally entertained of the purity and simplicity of life and manners with which she had conducted herself, the good influence which she was supposed to exercise over her profession, and the benevolent uses to which she had been in the habit of devoting the profits of her talent. It was on the ground of this general report, confirmed by concurrent testimonies of high authority, that the Bishop, on hearing of her engagement to sing at a concert in

Norwich in the autumn of that year, at once seized the opportunity of testifying his respect for her character, by offering to receive her at the episcopal palace during her stay in the city. The invitation was accepted, and the previous impression was amply confirmed by the four days that she thus passed at Norwich; although, from those who disapproved of such patronage being extended to any individual engaged in her profession, his public reception of such a guest provoked strong expressions of disapprobation both in his own Diocese and elsewhere. On her return in the following year she announced her intention of devoting herself to concerts and oratorios—an intention which she partially carried out in the winter of 1848—consecrating for the most part the immense sums which she thus received in her tour through the provinces to charitable purposes or benevolent institutions. One of the occasions of this generous exercise of her powers was at Norwich, when she was again received at the palace, with the increased enthusiasm, on the part of the inhabitants of the city, which a deeper impression of her remarkable qualities naturally elicited. Other ecclesiastical authorities followed, although in a less marked manner, in the track which the Bishop of Norwich had been the first to indicate; and the step, which had formerly been condemned as incautious and unwarranted, was now regarded by many as a proper exercise of Christian courage and episcopal hospitality. It is for the future to determine how far this approval of his conduct will be permanently ratified: meanwhile his own conviction that he had only made a fitting use of the

influence of his high station remained unshaken to the end.

Such were the chief features of his episcopal life. The necessary mention of those occasions on which he came into collision with the feelings and opinions of others perhaps gives an impression of greater labour and conflict than was actually the case; an impression which is not removed by turning to the record of his own feelings interspersed through the first six years of his episcopate. This gloomy view of the results of his labours confirmed, and was in turn confirmed by, that natural diffidence which had been entailed upon him by the disadvantages of his early education :—

"Perhaps," he writes in 1839, "my greatest obstacle to success in life has been a want of confidence in myself, under a doubt whether I really was possessed of talents on a par with those around me. This painful doubt has of late certainly increased. . . . . Whether I ever had them or not in another time, is of small moment now; for former pursuits and tastes, which interested, occupied, and gratified me, are gone; and, separated as I am from following them, I can scarcely persuade myself that they ever existed. I have now passed into another channel, and my studies are turned to subjects with which, in self-defence, I must familiarize myself, connected as they are with subtle niceties, disputations, controversies, and too often party differences, the worse from being masqueraded under religion; all showing how weak, and contentious, and unattractive is the human and moral world. In fact, all seems fading away from me but good intentions, which remain strong and prominent as ever. The will to do good is vividly present, but how to perform that which is good I know not."

But it would be unjust both to himself and to his office to infer that these occasional annoyances or these moods of despondency were a fair sample of his life or of his feelings. "There are," he writes, in the deep depression under which he laboured in the second year of his episcopate—

"There are bright spots notwithstanding. Occasionally in the gloom surrounding me I feel something like inspired encouragement whispering better things, and lighting up the path before me. One of these so vividly passed before me during the service on Christmas-day, that I seemed to rise above every difficulty, and I could almost have persuaded myself that it was Divinity itself bidding me to go on and prosper."

So again on Good Friday, in 1842:—

"I doubt whether any former return of this season has been more soothing and really profitable than this. The previous months of this year have been gliding away in a calm and quiet course, which has acted upon my mind like a salutary sedative. I really feel as if I was making some way in stemming the stream which party spirit and prejudice has turned against me; and if God spares my life for four or five years, I yet encourage the hope that a better spirit may prevail amongst the clergy, and that the apathetic, narrow-minded, or inefficient may no longer be considered by others (however they ever will be by themselves) the only real and true Churchmen. I see a gathering of more hopeful ministers, who, I cannot but hope, will end in cordially supporting me; and then, but not till then, shall I no longer repent that I took upon me the office of Bishop."

A similar strain of peace and satisfaction breathes through the memory of his experience at the close of that year, in which, after expressions of thankfulness for his domestic blessings, he adds,—

"But, if possible, more grateful ought I to be at the visible and certain improvement that has taken place in the Diocese. For three or four years I had to stem a steady torrent of prejudice, and more or less opposition; but that current has now changed its course, and I feel gliding onwards with better hopes, supported by, I believe, a great majority of those whose opinion and esteem are worth possessing. God grant that my life may be prolonged until I have effected the great object I had in view in undertaking the labours imposed upon me! May I live to see the triumph of Christian principles in the Church, uncontaminated and undefiled by the lower, sordid, and worldly passions connected with what has hitherto been called so falsely, and so fatally for its real interests, *attachment to the Church!*"

Nor were those feelings occasional only. It is gratifying to observe that the tone of his Journal and letters becomes more cheerful as time advances; and to this in fact corresponded the internal state of his Diocese. "He had found it a wilderness," so writes one who well knew its condition before and after his arrival, "and he "left it in comparison a cultivated field. There were "few parishes in which he had not left some monument "of his activity and usefulness; very many abuses had "been corrected, churches restored, parsonages erected, "schools established, the clergy rendered more efficient "under his fostering and encouraging influence; and "both clergy and laity throughout the diocese, both rich "and poor, felt that they had in him alike a father and a "friend." There were still many at a distance who either misunderstood or depreciated him; but it is believed that there were very few whose hostility was not subdued by intercourse with him. The same personal

qualities which had endeared him to his parishioners gradually had their weight in a larger sphere, in which, though in some respects shackled by his position, they were calculated, when once perceived, to exercise even greater influence. The free, unreserved temper and demeanour, which on public occasions often ran counter to the opinions and predispositions of the world around him, in the more private relations of life were doubly valued. The open countenance, the quick bright eye, the elastic step, the hearty greeting, were but natural expressions of the kindly, manly, cordial intercourse which he loved to maintain both individually with his clergy and with all the various classes with whom his office brought him into contact, whether of the higher ranks from the county or the clergy; or of the middle class, with whom he would mix in works of charity and beneficence; or the poor, whom he sought out in their crowded yards and alleys. With the clergy especially, thought at times abrupt and severe in his manner when insisting on the fulfilment of his requirements of their parochial duties, this frankness enhanced the pleasure of their intimacy, and the value of those acts of individual kindness which thus appeared not merely as the condescensions of a superior, but as the expressions of good-will from man to man. "I always found him the same," says one who often had occasion to consult him; "so candid, so communicative, so ready to listen to any difficulties, so prompt in relieving them. It was always a pleasure when I had any case to submit to him, because I was always certain of a kind reception." "There were," writes Mr. Mackenzie, "many and

grave differences of opinion between us, but he never for an instant checked the expression of those differences. I expressed myself to him, I trust, with the respect due from an inferior to a superior; but the nobleness of his heart always forbade him to take the advantage of his being a superior, and he always encouraged in me (and in all with whom I ever heard him converse) the frankness of the equal. It seemed to be a part of his life to make every man at home with him. And yet with all this no man ever knew better how to assert nature's true nobility when there was exhibited (as I have sometimes seen) any tendency unduly to encroach upon his frankness." In conclusion may be quoted the words of one who, though differing from him on many important subjects, was eager to render a tribute to his character as a Bishop, after his removal from the reach of earthly praise or censure:—

"It has been my good fortune in life to communicate much with gifted minds, calculated by divine Providence to take a leading part in human affairs. But in all my experience I never knew a man who was more perseveringly intent on the grand objects to which he had devoted his life than this lamented prelate: and such conduct was the more exemplary because the energy of his mind, his varied pursuits, his facility of thought, and rapid conclusions, must have occasioned in his mind a frequent struggle between present wishes and momentary impressions, and that fixed devotion to favourite topics and principles which constituted one of his most prominent characteristics. His temperament was so sanguine, and he so entirely disregarded labour, obstacles, and disappointments, that he would eagerly undertake new projects, however numerous and difficult, which promised a beneficial result; yet

without for a moment neglecting the original objects of his efforts. From this cause he frequently engaged in what most men would have regarded as supererogatory labours. He acted as if he considered the offices and exertions of a Bishop due, not only to his own diocese, but to all mankind; and hence, even during his occasional absences, whilst nominally enjoying some relaxation from diocesan labours, he was, in reality, devoting his talents and eloquence to the promotion of objects which one, less ready to spend and be spent in the cause of duty than he was, would have regarded as beyond the sphere of his individual calling."*

From the graver concerns of his habitual intercourse with the Diocese, it may be allowed, as the end draws near, to descend for a moment into the more private and ordinary course of his daily life.

If the habitual enjoyment of old tastes and recreations was shut out, still the relish for them, when occasion offered, was as keen as ever—perhaps the keener from the sense of their rarity. Even in his public life, the liveliness of his own interest in scientific subjects, the ardour with which he would hail any new discovery, the vividness of his own observations of nature, would still illustrate with an unexpected brilliancy the worn-out topics of a formal speech: and a burst of nautical enthusiasm would startle an audience prepared only for the stiffness of an ordinary ecclesiastical address. That early passion still survived the snows of age and the trammels of office, and it was touching to see the almost regretful pleasure with which he would scrutinize, even from the

* Funeral Sermon, preached on September 23, 1849, by the Hon. G. Pellew, D.D., Dean of Norwich.

banks of the sluggish Wensom, the rigging of the barges from Hull or Newcastle; or, still more, with which he would pace the pier at Yarmouth, and watch the vessels that crowded the roads of that ancient seat of English fishery, and look on with the approval of no inexperienced eye at the skilful embarkation or landing of the Yarmouth boatmen. Nor was his recurrence to these his long-cherished pursuits confined to the mere gratification of the moment. Whenever opportunity offered, it was his highest pleasure to bear witness to the merits, or to contribute to the welfare, of British seamen. "He was indeed in the height of his glory," as they said of him themselves, when at any time of public commendations of their conduct he seized the opportunity of addressing them on their moral and religious duties, as on the occasion of honours bestowed on the companies of the Yarmouth life-boats, or the arduous services rendered off the coast of Harwich by H.M.S. Scout, in 1845. Few who were present at the meeting in which the Borneo mission was first proposed to the London public in 1847, can forget the strain of naval ardour with which he offered his heartfelt tribute of moral respect and admiration to the heroic exertions of Sir James Brooke. Many were the rough sailors whose eyes were dimmed with tears amongst the congregations of the crews of H.M.S. Rattlesnake and Queen, to whom he preached on board those vessels at Plymouth, whither he had accompanied his eldest son, Captain Owen Stanley, in the Rattlesnake, to witness his embarkation from that port in the winter of 1846. "The commander of the Queen" (so he wrote of one

of these scenes to an old and attached servant of the family, who had been prevented by illness from being present) "so strongly pressed me to address his fine crew of nearly 1000 men, that I could not but comply with his request, and the Admiral and his family came on board for the purpose. I spoke to them for about half an hour without book, and you might have heard a pin fall, they were so attentive, and many of them were much affected. Indeed, I felt so deeply touched myself, considering the occasion and the circumstances, that it was all I could do, now and then, to command my own feelings. Never, probably, shall I have such a service to perform again, and such a congregation."

Nor should the more solemn pleasure be overlooked which he derived from his visits to his former parish of Alderley. Year by year he fulfilled the sacred pledge which he had made on parting from them, and again and again went the familiar rounds to those whom he had best known and loved during his long parochial ministrations, and who still looked forward to his return as the greatest pleasure of their lives.

"I have been," he writes in a letter of February, 1849, "in various directions over the parish, visiting many welcome faces, laughing with the living, weeping over the dying. It is gratifying to see the cordial familiarity with which they receive me; and Norwich clergy would scarcely know me sitting by cottage firesides, talking over old times, with their hands clasped in mine, as an old and dear friend."

Above all, in the continual prosperity of his domestic life he gratefully acknowledged that the occasional troubles of his public life were more than compensated.

"Thank God," he writes in his Journal, "and from my heart I do, for such blessings." In the success and welfare of his children he felt that interest which he had formerly derived from his own favourite pursuits. "For them I live, and for them alone I wish to live," are the words of his more solemn moments; "unless in God's Providence I can live to his glory."

He had already, on his elevation to the see of Norwich, passed the limit which separates the prime of manhood from the decline of life; yet none who knew him would connect with his active habits of mind and body the thought of old age. The profusion of his snow-white hair had indeed, long before that period, imparted to his appearance a solemnity beyond his years; but his step was as quick, his voice as firm, his power of enduring fatigue almost as unbroken, as when he traversed his parish in earlier days, or climbed the precipices of the Alps. "His eye was not dim, nor his natural force abated."

But across his own mind from time to time there seemed to have passed premonitory signs of the end, chiefly in the slight failure of memory and the diminished clearness of apprehension; and it was always his anxious wish that he should not outlive his faculties, or that he might then be enabled to resign his post to another. So far back as the close of 1842, when recording in his Journal his general thankfulness for the blessings of the past year, he adds,—

"I cannot deny, indeed, to myself that I do feel the gradual approach of mental decay. I have not that vigour and freshness I once possessed; but may I possess what I have for the

time required, and may I not survive their existence—a useless, feeble occupier of a post in which I can no longer serve my Master's cause. Daily do I feel a greater weight of responsibility: daily do I feel an increasing disposition to carry out my objects, under an impression that I may at any moment receive my summons. I am anxious to work while it is day, aware of the fast approach of the night, when my earthly work must cease."

One other wish stands recorded a few years earlier:

"I feel," he writes, in speaking of his vexations in 1839, "that I am placed in a high and commanding position, and try again and again to avail myself of its influence; and I am alone supported by an occasional passing hope that I may yet, before I die, be the cause of some good, directly or indirectly. God knows, however, how fully I feel that I have ceased to live for myself; and could I once more see my five children with their mother all collected together, I know not that I should wish to remain much longer; at all events, if death come upon me without suffering or severity, I should be little loth to meet it."

Of this prayer that part which related to his family was fulfilled in 1843. On the Christmas Day of that year he was enabled to write,

"For the first time since they have attained to maturity of years, and probably for the last time to me, those five children so dear to me have assembled together."

And shortly afterwards, on the last day of the year (his youngest son having in the mean while left home for his official duties),—

"In another hour I shall have passed the midway boundary between the threescore years and the threescore years and ten

—that limit allotted by the Psalmist for the usual life of man. Suffering under few of the infirmities of advancing years, age has crept on so imperceptibly that it is difficult to bring the reality of decay and the rapid approach of non-existence vividly before me; and yet sixty-five years of my appointed time have gone and passed away, leaving a dim shadowy vision of times, persons, and things, here and there, however, as clearly and intensely recalled as if they were but of yesterday; while others again, prominent and important in their season, shrink into vague insignificance.

"The question *now* with me, or rather long since has been with me, 'Watchman, what of the night?' How stands my account? With respect to my professional feelings, they stand recorded in the preceding pages of this Journal, and I see no cause for diminishing or adding to them. I have closed the evening by family prayer: all assembled, save my dear ——. God knoweth how earnestly my heart yearned to him, and how warm was the blessing I in secret offered for him. The Scriptural reading for the night was the conclusion of St. John's Gospel; the passages to which I alluded, 'Lovest thou me?' 'Feed my sheep,' 'What is that to thee? Amen.' And my private prayer shall be that we may, while life is granted to us, each pass that life in closest bonds of affection, uniting it with as sincere and devoted a love for the Saviour as can be excited and can exist between a finite and an infinite Being, whose full and perfect character and sacrifice we can only know in all its height and depth when our mortal shall have put on immortality.

"May we all in our respective stations feel, that as by our example and conduct others may stand or fall, we should ever prove in the earnestness of our Christian profession that we would be feeders of the sheep in the Christian fold!

"To myself, more especially, the injunction comes with twofold force, and few suspect and fewer know how incessantly, in season and out of season, the sense of my responsibility haunts

and overwhelms me. God give me judgment and understanding in the exercise of those high functions committed to me, and may I, when tried in the balance, not be found wanting. If, in feeling impatient and excited under the manifestation of those evil and angry passions in which the controversial Christian would delight to indulge, as if bitterness of spirit was a Gospel virtue, I avert my thoughts from dwelling on those topics which separate man from man, and answer to myself, 'What are these questions of strife to thee?' May God impress me more forcibly with the importance of diligently carrying out the essence of religion, as declared by our Saviour to be comprised in the two great commandments, Love to God and to my neighbour. And with the closing year may we form such resolutions as shall strengthen us for whatever may await each member of our united circle in the year now dawning upon our existence." . . . .

And now, after an interval of five years, during which his eldest and his youngest sons had left England for Australasia, the former, in command of H.M.S. Rattlesnake, to survey New Guinea and the northern coast of Australia; the latter, as Secretary to the Governor of Van Diemen's Land, there appears in his Journal, on the last day of 1848, and the eve of his seventieth birthday, the last record of his thoughts which it contains:—

"In a few hours I shall have attained the threescore years and ten, and closed the eleventh year of my episcopal life. . . . . Seventy years are now passed, and gone their way; forty-four of them in a profession dedicated to the service of God, of which the last eleven are the most essentially important from the position in which circumstances so unlooked for and so unsought for have placed me. And though these latter years have been accompanied with much labour and pain and sorrow, more and more alive as I am to the difficulties

presenting themselves, still I feel satisfaction in what I have been instrumental in doing. How many parishes have been supplied with resident clergy, in which no pastoral care had been for years and years manifested! How many churches have had the full measure of services prescribed, in which from time immemorial the most scanty administration had sufficed! And how many schools have been established for the benefit of the thousands who had been, with the most culpable negligence, permitted to remain brutalized and uncivilized, and perishing for lack of knowledge! . . . . . And now, oh my God! whose eye is upon me, and who canst search my heart to the very inmost, hear the prayer I would offer in sincerity and earnestness on my entrance to probably the last division and scene of my mortal life. The threescore years and ten have passed, and the remaining years must be few in number. Grant that thy Holy Spirit may enable me so to act in the high and responsible vocation in which thy Providence hath placed me, that my declining years may be devoted to thy service, and that in all my doings and intentions the advancement of thy holy religion, and the true vital interests of the Catholic Church of Christ, may be my prominent object and end and aim."

The beginning of the year was marked by the death of his only remaining sister, who had been long far gone in years and infirmities. "If I am spared long enough to wind up her affairs," he had written in the above-mentioned entry in his Journal, "there are no sufficient reasons why the curtain should not close on my earthly stage. I should like, indeed, to see our family circle once more assembled; but with so many possible, or rather probable, intervening causes, I dare not too confidently look forward to so ardently desired an event."

The spring was spent in his usual avocations in

London, but with somewhat more than his usual labour: he was not to be persuaded to decline engagements which others felt to be too much for him, as if under the consciousness that his time was short, and that he must work whilst it lasted. "It is better," he said on some such occasion, "to wear out, than to rust out." On his return to Norwich in July an unwonted sense of fatigue made his family anxious to procure for him a more complete relaxation than he had hitherto enjoyed. Accordingly, after a three weeks' stay at home, during which he entertained the chief guests, and attended with his usual spirit the meeting of the Royal Society for the Promotion of Agriculture, held at Norwich, and then went through the labour of an Ordination, he started with his wife and daughters for a short tour in Scotland. His absences from his Diocese had up to this time been confined (with two exceptions of a month's excursion) to his residence in London and his annual visit to Cheshire. The decease of his aged relative had now relieved him from the mournful duty of attendance on her declining years, and the work of the Diocese was in a state to admit more readily than usual of the absence of its head. One stipulation only he made on consenting to give himself an entire rest,—that if the cholera, which was then ravaging the rest of the kingdom, should reach his own city, he should return at once. "The moment the cholera breaks out, I return instantly to be at my post." After some visits in the north of England to the Archbishop of York and the Bishop of Ripon, and a rapid passage through the west of Scotland, they

reached Brahan Castle, in Ross-shire, according to an engagement of long standing with the Hon. Mrs. Stewart Mackenzie, the present head of that ancient family. The Bishop seemed for a time to have derived advantage from the change of scene and the enjoyment of the scenery; but the disorder, which had been gradually creeping on, was suspended only, not checked. It was his general practice on his absences from his Diocese to visit the schools that fell in his way; and on the present occasion he had, with his habitual energy, examined a Highland school in the vale of the Conon, on the estate of his hostess. It was on his return from this walk that the pain in his head first assumed a more determined form. His departure from Brahan was delayed, and a fortnight elapsed, during which, however, no alarm was excited beyond what his family always felt from any additional strain at his advanced age on his overtasked faculties. But on Monday, the 3rd of September, a decided change took place for the worse; his mind became slightly affected, and the medical attendant was for the first time alarmed by the heavy slumber of his usually wakeful patient. On the morning of Tuesday, the 4th, he rose, apparently refreshed: he begged to have a passage of Scripture read to him; and, after having listened attentively to the words in the second Epistle to the Corinthians, which describe the perishing of the outward man, and the dissolution of the earthly tabernacle, he said, in his usual manner when in deep thought, "Let me hear them again." But the rally was only for the moment; he expressed a desire to go down to the warm sunshine of the bright autumnal

morning, which lay on the greensward under his window, and rose to attempt it; but his strength was gone, he could but just cross the room, supported on either side, and sank down upon the bed in a deep sleep. That moment the physician entered, and saw at once that the disorder had turned to congestion of the brain. Remedies were applied: he was roused to animation, but not to consciousness. A few wandering words and sentences escaped him on the topics most familiar to him; the projected voyage to Edinburgh, to which he had been looking forward with delight, as he always did to anything which brought him into contact with his favourite element—the thoughts of his charge at home, "Then I shall be within reach of Norwich, to return for the cholera"—the distribution of money to schools—and the enforcement of full services in small congregations, "If there are but twenty, they ought to have their double service." Before evening those faint gleams of life and reason had passed away; at midnight Dr. Bright, the eminent London physician of that name, arrived from Inverness, where he happened to be staying, and concurred with Dr. Ross, the medical attendant of the place, that hope was extinct. For two days the unconscious struggle of nature continued; but, on the night of Thursday, the 6th of September, in the presence of his wife and daughters, who had been with him throughout, and of his second son, who had arrived from Edinburgh on the evening of the 5th, he breathed his last.

It was not known till the following December that three weeks before that time, on the 13th of August, his

youngest son, Captain Charles Edward Stanley, of the Royal Engineers, had been suddenly cut off by fever at his post at Hobart Town, in Van Diemen's Land. It was not known till the following summer that, six months from that time, his eldest son, Captain Owen Stanley, of H.M.S. Rattlesnake, whose health, after the reception of the news of his brother's death from Van Diemen's Land, had given way under the labour and anxiety of his successful survey of the coast of New Guinea, and who, on his return to Sydney in February, found the tidings of his father's death awaiting him, suddenly expired on board his ship, in the port of Sydney, on the 13th of March, 1850.

In the papers which were found at Norwich, on the arrival of his family, to be opened after his death, was a short direction for his burial, written in 1843, to the effect that "individually he should have preferred "Alderley Churchyard, there to rest amongst those "with whom he had so long lived"—but that "cir-"cumstances and the wishes and judgment" of those in whom he most confided "might decide upon the spot "which had been the last scene of his ministerial "labours." "If so, let me rest in Norwich Cathe-"dral or its precincts." That desire, which had been expressed more decidedly in latter years as he grew more attached to his last sphere of duty, had been already anticipated. The mortal remains had been conveyed by sea from the neighbouring port of Invergordon to Yarmouth. It was the time of the equinoctial gales, and it

was therefore not without anxiety that the arrival was awaited; but the storm abated, and on the evening of Wednesday, the 19th of September, the steamer conveying the precious freight entered the roads of Yarmouth, and there, by the joint exertions of the hardy boatmen, whom he had often watched with so lively an interest, and of the venerable head of the steam-company of the town, it was landed on the quay amidst a crowd of spectators collected in silent respect on the spot,—the colours hoisted half-mast high on the ships and on the Town Hall,—and the civic and ecclesiastical authorities combining to show the last mark of honour to him, who could not, had he chosen for himself, have wished a place or mode for the reception of his last mortal remains on the way to their final resting-place, more fitting than amidst the roar of the winds and waves on the familiar shores of his own Diocese, where he had been so often cheered in life by the sight of his own darling element.

The funeral took place on the 21st of September. One document alone had been found amongst his posthumous papers expressive of his own wishes on the subject, beyond what has been already stated. In the preceding July, a few weeks before his departure for Scotland, he had written a short direction, to the effect that, "if he were buried at Norwich, anxious as he had "been through life for the education of the humbler "classes, as large a number of the schoolchildren as "could conveniently be collected should attend his "funeral."

In this particular his request was fulfilled, and in all

else as much simplicity was observed as was compatible with the spontaneous and universal respect paid by all classes to his memory.

The details of the day on which his remains were committed to the grave will best be described in the following extracts from letters written immediately afterwards by eye-witnesses to distant friends.

"It was," says Professor Sedgwick, "the most touching and striking ceremonial I ever witnessed. The mayor and corporation in their civic dresses, covered with crape, led the way. Then followed the coffin and pall-bearers—then the family and mourners, among whom went Mr. Wodehouse and myself. About four hundred clergymen, in full robes, followed. And lastly, a great multitude of the respectable inhabitants in the city and neighbourhood. The procession was so very long, that I could only see a very small part of it. On reaching the western door of the cathedral there was a short halt. The doors were then thrown open, and on each side of the central aisle of the nave eleven hundred children from the different schools of the city were arranged in triple rows. The members of the corporation descended through the nave to the choir, followed by the choristers in surplices and scarfs, chanting a Psalm. Then the coffin and pall-bearers, followed immediately by the family, and the rest in turn and in the order above described. I was told that the clerical body, walking four abreast, extended from the west door to the organ screen. As soon as the choir was filled the door was closed, and the funeral service was read by Dr. Philpott and the Dean. After which we returned to the grave in the centre of the nave, keeping the same order as before, the organ pealing the solemn Dead March in Saul. At the grave side the choristers sang a solemn dirge, and then the concluding service was read by the Dean. There were thousands in the Cathedral. All parts of the triforium were

filled. The organ gallery was covered with spectators; all were in mourning; many were deeply affected. Many thousand eyes were dim with tears, and you could hear the modest and half-concealed sobs of the little children as you passed down the nave; for the Bishop had visited all the schools again and again, and was loved by the children; and it was at his request, expressed in a written paper found in his study after his death, that they were all invited. The day was beautiful, and between the palace gate and the Erpingham gate we marched, through, I should think, not less than 20,000 spectators, who were all respectful and silent, and many of whom were sorrowful. Nothing happened to break in upon or mar the moral sublimity of the solemn procession and service."

Two other letters may be quoted, as adding some particulars of their own.

"I was early in the Palace garden," says one who held the office of Rural Dean in the Diocese, "and had an opportunity of observing the persons arriving to pay their testimony to the sense they had of what the occasion called for. Knowing as I do personally most of the clergy of the Diocese, and of the principal inhabitants of the city, I was first struck with the sight of the extraordinary mixture which presented itself—the perfect fusion it showed of parties of all opinions, both in Church principles and political differences. Some of all stations in society, not attending so much officially as individually, because (as I verily believe) they each felt that they had lost a personal friend, who had borne himself honestly, fairly, and kindly towards all.

"I took my place late in the procession, and had the means of watching it from first to last. Upon leaving the Palace gateway it had to pass through very large masses of the assembled populace, but not a sound of any kind was to be heard but the trampling of feet; and (what still more plainly indi-

cated the solemn feeling which pervaded the crowd) there was no closing in upon the rear of the mourners as soon as the line ceased and the curiosity was satisfied. I have attended many impressive funerals, but I never saw such marked decorum, and it was continued throughout the route. The entrance into the Cathedral was very affecting—children's tears are genuine, and many a sorrowful little countenance was to be observed surveying the proceedings with real grief depicted on it. But the most remarkable moment was that when the body was in the act of being lowered into its final resting-place. The edifice itself is peculiarly adapted to such a scene as was then passing beneath its roof, and the spot chosen for the grave—the very middle of the nave—had something grand in its selection. From my position I could command a view of the whole area at once, filled, as it seemed to be, with mourners, and these rising in tiers one above another to almost the vaultings of the roof, in what are called the 'ambulatories,' the flat parts above the low and sturdy arches of our Norman structure. And the countenances of all were peering towards the little opening which was receiving the remains of one in whom all appeared to have so deep an interest."

The more general impression is thus given by the Rev. Edwin Sidney, well known in the Diocese before as Rural Dean and curate of Acle, which he quitted on being presented by the Bishop to a living in Suffolk:—

"It was my duty to be in Norwich at the time when his honoured remains were committed to the tomb; and for some days before, as the deputation of the Church Missionary Society, I was the guest of the mayor, Mr. Bignold; and I can truly say that I never saw such universal lamentation in any city before. Every one's heart was touched—every face bore, when the subject was alluded to, an expression of sadness; while the only transition from the principal topic was to make

anxious inquiries respecting the state of his mourning relatives, or to dilate upon their numerous charities and kindness to the poor. The same sentiments pervaded both Ipswich and Yarmouth—at the former place there were great demonstrations of respect; and on the day of the funeral I came from the latter by train, and we were joined on the way by many clergymen and others, anxious to pay the last outward testimony of respect by following him to the grave. I would not lose the impression of that scene upon any account. The day was bright and lovely, and the sun never shone, nor its beams glistened, in tears of more complete sincerity—I can hardly describe it to you so as to convey an adequate idea. I accompanied Lord Bayning and the Dean into the Cathedral through the vestry, to be of any service I could, and the first sight that met my eye as we passed along the floor, over which only a few officials were here and there scattered, was the whole of the arches above filled from the east end to the west with females in the deepest mourning, and with countenances that plainly showed that the outward garb was a true index of the feelings within. I pass over several incidents that were very touching before the solemn procession drew near, and never shall I forget the opening of the great doors, and the first entrance of the throng and their demeanour. Each person slowly went to his seat, and soon the thrilling sounds of music that wailed ushered in the precious remnants of his mortal frame, followed by a large array of clergy and ministers, I believe, of every denomination in the city, for once in their lives unanimous in the all-pervading wish to show how deeply they esteemed him who regarded all with good feeling, and remembered the apostolic injunction, *honour all men*, and was now honoured by all men. The affecting service in the choir finished, we all moved towards the place where the body was to rest. There all were unmanned. The poor chorister boys, often caressed by their dear Bishop, could hardly utter the notes for sobbing. The girls of Miss Stanley's school, in deep mourning, stood behind me

weeping, and about eleven hundred more children of the schools were arranged on each side the nave, and manifested such an impression as, I believe, has seldom been witnessed in such a gathering of the young people. Heartfelt regret at the loss sustained, and the most unfeigned concern for the survivors, pervaded the minds of every one present, and no pen that ever wrote could convey to you an adequate idea of the thrill of the moment when the Dean, with great tenderness of manner, uttered those words of interment which never fail to elicit the highest emotions. Nor were the indications of what was in the breasts of those present less unequivocal as one by one they gave the last look into the tomb, and passed away in solemn silence. On going from the Deanery to the city, almost every shop was closed, and all the banks and every public office ceased from business. No one seemed to think, or was scarcely heard to speak, except on the one chief matter of the moment. At night I encountered a well-known Norwich tradesman standing at his open door, and he is one not thinking with the lamented Bishop. 'I am listening, Sir,' said he, 'to the muffled peal of 'St. Peter's bells, and thinking of the friend Norwich has lost. 'We shall never see his like again.' "

At the same hour as that in which the cathedral-bell announced to the city of Norwich that the mournful ceremony had begun, a funeral knell was tolled in the humbler church of a far distant parish, which awakened a grief as sincere and as touching as the more public manifestation of sorrow at Norwich. From the moment that the sad tidings had reached Alderley, the whole place was overcast with mourning. During the twelve years since it had lost its beloved Rector, many changes, inward and outward, had come over it, and the number of those with whom he was personally acquainted was necessarily diminished. But the grateful recollection

of him, always kept alive by his annual visits, still remained; and many a cottage was darkened, and many an eye filled with tears amongst those who felt that the same event which had left vacant a place amongst the prelates of England, had deprived each of them individually of a dear and devoted friend. Nor had they been forgotten by him. With the documents discovered after his death were found, besides those which have been already mentioned, relating to the funeral at Norwich, two addresses—one to the parishioners, the other to the school-children, of Alderley, written about a year before his removal to the see, and countersigned by him about seven years afterwards, with a request that a copy of each might be sent after his death to every house in the parish.

Deeply and generally as his loss was felt and his memory cherished in the hearts of the people and of the clergy of Norwich, no tomb or effigy stands on the site of his grave. This was in accordance with his disapproval of the prominent place occupied in many of our churches by statues and mural monuments. But it was known that, with the interest which he had habitually felt in the decoration of the Cathedral of Norwich, he had expressed more than once his wish, that, if there were any memorial erected to him, it should be in the restoration of the great western window, which had lost its painted glass at the time of the civil wars. "It will never be accomplished in my lifetime," he said on one occasion; "but I trust that it may be "my monument when I am no more." His wish was remembered, and will be fulfilled.

The spot selected for his interment had been the centre of the nave. There, under the light of the western window, which is destined to contain his memorial, his last remains repose in the thoroughfare of the great congregation which he had so often addressed, and so earnestly desired to benefit. A simple slab of black marble marks the place, with the following epitaph inscribed upon its surface :—

BORN JAN. 1, 1779.

IN THE FAITH OF CHRIST
HERE RESTS FROM HIS LABOURS
EDWARD STANLEY,
32 YEARS RECTOR OF ALDERLEY,
12 YEARS BISHOP OF NORWICH:
BURIED AMIDST THE MOURNING
OF THE DIOCESE WHICH HE HAD ANIMATED,
THE CITY WHICH HE HAD SERVED,
THE POOR WHOM HE HAD VISITED,
THE SCHOOLS WHICH HE HAD FOSTERED,
THE FAMILY WHICH HE HAD LOVED,
AND OF ALL CHRISTIAN PEOPLE
WITH WHOM, HOWSOEVER DIVIDED, HE HAD JOINED
IN WHATSOEVER THINGS WERE TRUE, AND HONEST,
AND JUST, AND PURE,
AND LOVELY, AND OF GOOD REPORT.

INSTALLED AUG. 17, 1837.

INTERRED SEPT. 21, 1849.

DIED SEPT. 6, 1849, AGED 70.

ADDRESSES AT ALDERLEY.

I.

A COUNTRY RECTOR'S ADDRESS

TO

HIS PARISHIONERS,

AT THE CLOSE OF THE

TWENTY-FIFTH YEAR OF HIS RESIDENCE AMONGST THEM,

WITH REFERENCE TO

THE DISTURBED STATE OF THE TIMES.

It was the Bishop's practice, while Rector of Alderley, to circulate Addresses amongst his parishioners, as has been described in the Memoir. The following is given as a specimen, as having been, with some few alterations, published for general use under it present title, with a view to the attacks on property and machinery which were common in 1830 and 1831.

ADDRESS,

&c. &c.

TIME slips away so fast and silently with all of us; one day is so like another; new things become old; everything, like the grass of the field, grows so gradually; that we live on, and hardly perceive how we ourselves, and all around us, change from day to day. The dial marks the hour, the Sunday marks the week, change of season marks the fading year; but for these signs we should scarcely trace our progress in the journey of life; careless, indifferent, and thoughtless as to the why and wherefore of our earthly pilgrimage. Some resting-place, then, whereon we may pause, and look back upon the past, cannot but be useful and important. From thence we may see, plainly enough, the changes of departed days; and, in comparing what is with what has been, we may be led to many thoughts, to many reflections, for which we may be the better in the hours we have yet to live.

Twenty-five years have passed since, as Minister of this Parish, I first came to reside amongst you. A quarter of a century—a large portion of even the longest life; and many and great are the changes which have taken place in it.

In the state of the times—

Europe was then involved in war. Nations stood in arms, in defence of their rights and liberties, against an ambitious conqueror who would deprive them of both. But while on foreign lands dreadful scenes of bloodshed and strife took place, rumours of invasion alone reached us. Throughout the United Kingdom Englishmen joined hand and heart in self-defence, and the danger passed away. Wellington fought at Waterloo, and gained a victory never to be forgotten. Bonaparte became our prisoner; and, after a war of many years, the world was at rest; our heaviest taxes were reduced, our anxieties were over, our soldiers returned to their homes, and their arms were laid aside.

But with returning peace came not all its blessings; for war, though a fruitful source of misery to multitudes, is yet a welcome season to others. A change from war to peace is, and ever must be, a change in the balance of loss and gain to numberless classes of the community. Extensive and constant orders for the clothing of troops, demand for arms of every sort, supplies of all kinds of provisions for immense fleets and crowded garrisons, excited a spirit of activity and industry in every department of our manufactures, and almost every article of consumption and produce. Workmen were wanting to complete the orders of the manufacturing districts, and, in many parts of the country, labourers could scarcely be found for the tillage of the land. The consequences naturally were, that wages were high, money plentiful, work abundant, and, of course, all things rose in price. But now came as natural a change, and those

who had been the greatest gainers by the high prices of war were the first and loudest to complain of the effects of peace. There was less demand for the produce of our manufactures or our farms; and, consequently, many were thrown out of employment, or obliged to work on lower terms.

What then happened you can most of you recollect. Distress arose on every side, and, amongst other difficulties, perhaps the greatest was that of not knowing how to cure one evil without creating another. Difficulties so great, that the wisest heads were often at a loss how to remedy and meet them. Difficulties of such a nature, that none but experienced persons, who had a knowledge of the real state of affairs and were acquainted with our mercantile arrangements and dealings with foreign countries, could be competent to inquire into them. Difficulties, each calling for the soundest judgment, the most mature deliberation, and the nicest skill in calculations, to settle and regulate. And yet, who thrust themselves forward to decide these intricate and important questions? Not the prudent, not the experienced—but the hot-headed and the ignorant; and, as is ever the case when distress or difficulty exists, evil-minded and wicked people were on the alert to scatter discord and disorder with lying lips and deceitful hearts. Many of you can well remember the time when, near and round about us, the disaffected assembled, and wandered from place to place, in search of plunder or for the destruction of property.

It is gratifying for me to remind you that our parish was never disgraced by the presence of these lawless

rioters, neither was a single individual of Alderley ever suspected of countenancing or joining them. On the contrary, you associated for the purpose of opposing their progress; and, on more than one occasion, this knowledge of our union kept them beyond our boundaries. Those days of outrage passed away; but, prone to evil and corrupt as is the heart of man, fresh mischief soon arose in its place, and, of late, in some parts of the country a wild and dangerous spirit has again suddenly shown itself. Our present complaints spring out of the very causes which have raised England to her high station amongst rival nations. Our commerce has increased to be far greater than that of any other people in the world; and why?—because we are able to manufacture better and cheaper articles than any other people in the world. And why so? Because our skill and ingenuity has enabled us to erect machinery, by which alone our articles can be made so cheap and so excellent. But even this great and valuable benefit derived from superior machinery, like peace after war, has its temporary and particular evils.

Power-looms, threshing-machines, machines of any kind, perform the labour done by men, and so throw men out of employ. That a few must be injured by these or other inventions, whatever they are, is clear. I grant it; and deeply lament that a single individual should be deprived of a sixpence that he could gain before; but when I consider that the advantage to the public and the country at large is not only immediate, but that it is also permanent, that it lasts for ever—can I wish, or ought I to wish, as a true lover of my

country, that a beneficial invention be opposed or checked?

I will give an instance or two, to show the folly as well as wickedness and want of true English spirit of those who busy themselves in breaking machinery and destroying property, which they have no more right to touch than you or I have to enter into a poor man's cottage and burn his little stock of furniture, or rob him of his industrious earnings.

There was a time, before printing was invented, when all books were written with pen and ink; and those who wrote them had plenty of work and high wages. What happened when printing was discovered, and printing presses used? Why, that these writers were thrown out of employ; and they complained, just as the rioters now do in some parts of England, and, like them, wanted to burn and destroy every printing-press. Had they succeeded, what would have been the consequence? That the world would have remained in darkness and ignorance, from want of books. None could have afforded to buy them. For example, instead of the beautifully printed, compact, and portable Bibles, which you now can purchase for a few shillings, a large and heavy, and often badly written, copy of the Scriptures would have cost not much less than fifty pounds; and of course, instead of every man who wishes it having one of his own, there would not have been, I will venture to say, a single Bible in the whole parish to this day. Again, take a plough or a harrow, a windmill or a water-mill, for these are, every one of them, machines by which the labour of man is set aside.

Suppose all the agricultural labourers in a country were to rise, and, after breaking the ploughs and harrows and burning the mills, insist upon the farmers employing only labourers to dig the ground and rake in the seed, and that the corn should be ground, as it was seven or eight hundred years ago, by the uncivilized inhabitants of this island, when the grain was pounded down into a coarse bad flour by bruising it between two stones. Do you think—can any body possessed of common sense think—that the poor would be really and ultimately the better for this? Certainly a greater number of hands might, for a time, be employed in digging, raking, and grinding; but, as a set-off for this advantage to a few, think, for a moment, of the quantity of land which must to a certainty be thrown out of cultivation because farmers had not capital enough to pay for this more tedious, and far more expensive, mode of tillage. Think, too, of the increase of poor-rates, which would sooner or later weigh them down; and think again of the increase in the value of corn, besides the uncertainty of supply, from want of the more expeditious and perfect work of mills to grind it in a proper manner. The poor man, instead of paying threepence or sixpence for his loaf, would soon find, to his mortification, that double that sum would not give him a single meal of bread. What has been said of printing-presses, and ploughs, and harrows, and mills, may, with equal reason and truth, be applied to every other branch of machinery: for a printing-press and a cotton-mill are equally inventions by which the public gain by the abridgment of human labour.

Ploughs and harrows enable a farmer to lay out his money in tilling more acres than he could venture upon if he were compelled to employ men in the drudgery of delving the clods and raking in the furrows; and threshing-machines enable him to bring his corn to market at an easier expense, and far more conveniently and readily, than by the common slow mode: an object of no small importance in those parts of England where corn is grown in greater abundance than with us; besides enabling him, if he has only a certain quantity of money at command, to employ those labourers in performing other work, which must have been left undone had he employed them all the day long threshing in his barn. It happened very lately, in a town of one of the disturbed districts, that, in consequence of rioters having destroyed the threshing-machines in the neighbourhood, there was a loud outcry on the next market-day for corn, and a riot was actually apprehended, owing to the very mischief occasioned by another set of disorderly people.

Again, look at a colliery—see the quantity of cranes, and wheels, steam-engines, railways, and waggons at work. Now, suppose that the colliers were to take it into their heads, because most of them had large families for whom the coal-pits did not provide sufficient work, to insist upon breaking all these various helps by which the labour of man was lessened, and say, as a reason for so doing, that, were it not for these cranes, and wheels, and steam-engines, and railways, &c., ten times their number, with all their children into the bargain, could find employment in drawing, and leading, and loading coals? Certainly they would say what was

true—ten, or perhaps twenty times the number would be employed, if the same quantity of coal could be sold at the same price. But would that be the case? Most certainly not. What, by shortening labour, cheapens the article? What, but machinery—what but the wheels, and cranes, and engines, which the workmen objected to, as depriving their families of subsistence. The moment, therefore, the machinery was destroyed, and the additional ten or twenty-fold number of colliers set to work, coals would be raised to ten or twenty times the old price; and for the sake of satisfying the colliers, thousands and tens of thousands of poor people would be condemned to sit shivering through the winter without a fire to warm them. Anything, in short, that tends to raise the price of an article of consumption, whether by breaking machinery, or by combining for higher wages than can be fairly afforded by the masters, has the same effect. A case in point was mentioned to me a few days ago. In a large manufacturing town, containing, exclusive of the richer population of manufacturers and tradesmen, at least 10,000 persons who were working hard for their daily bread, the price of coals was, in a single week, raised to an average increase of several thousand pounds a year on the annual consumption, because the colliers of a neighbouring colliery, though in full employ at fair wages, struck work, and insisted upon an advance, which the masters were unable to give without in the same proportion raising the price of their coals to the public. And as this occurs just at the beginning of winter, who, I will ask, but the poor hard-working people of that town, are

likely to be the greatest sufferers? And who, therefore, but these colliers, or those who inadvertently act like them, may be in reality so justly called the poor man's enemy, though perhaps not aware of the extent of the mischief they are causing?

Some thoughtless, rather let me say, some designing, people, who have their own private ends to serve, will perhaps tell you that, in this case, the masters who owned the pits should lower their gains. This is very plausible, and if there was but one coal-seller in the place might bear a shadow of reason; but remember that in a free country like England, where there are many sellers, there must be, and will be, competition; and therefore none can, for any length of time, carry on any trade or dealing at high and unfair prices unless he can command the market; and, indeed, if he then took advantage of this opportunity, or availed himself of any circumstance to raise the price of a necessary of life beyond its usual value, and thus advance his own interests at the expense of the poor, he would be justly exposed to the reprobation of all upright and good men. But the fact is, competition reduces all things to a just scale; whatever be the trade or calling, each tradesman or dealer naturally undersells another to get custom, till the article, whatever it be, falls to that level below which there can be little or no profit. In every case, therefore, whether by workmen asking unreasonable wages, or insisting upon doing away with machinery, by which prices are inevitably raised, the many, of which the public is composed, must lose, in order that a few interested people may gain; and as

the poor compose the greater part of what is called the public, they must in the end be the greatest sufferers. For though the rich may afford for a time to give more than an article be fairly worth, the poor cannot. They must either pay dearly, or do without.

We have seen what would happen in the case of an increased price of coals if machinery was prohibited; and the same may be said of manufactured goods of every description. Fine woollen cloth, for example, may now be had for about 1*l.* 5*s.* per yard, which, if bought at the present value of money, would have cost our ancestors, in times when there were neither mills nor machinery, the enormous sum of 3*l.* 6*s.* 6*d.* a yard.—Gingham, again, may now be had for 9*d.* per yard. Destroy machinery, and let the weavers fix their own wages, and gowns and calicoes might be half-a-crown a yard. How would your wives and families like that? One word more,—you have all heard of Sir Richard Arkwright, who, when he first invented the spinning jennies, one of the most valuable discoveries of modern days, was assailed on all sides by those who accused him of depriving the working poor of employment. But mark the result—within twenty-five years after their invention, not less than half a million of people were employed in the cotton manufactures of Lancashire, Cheshire, Derby, Nottingham, and Leicester, all getting plenty of money, and rearing families in comfort; where, before this invention, the population was comparatively insignificant. This fact alone speaks volumes to those who wish to learn the real truth, and are willing to be satisfied with a reasonable proof.

But there is another argument in many people's mouths, which they think a far better answer to all this —Do away with taxes and tithes, and make landlords lower their rents. This sounds well at first—it is a sweeping remedy. Tithes, I admit, have their objections, and high rents may be very injurious; but, before this cry is raised, let us first be quite sure that it is always founded in truth. I say this, because I suspect that, in nine cases out of ten, landowners, of necessity, whether they like it or not, have lowered their rents—and for this plain reason, that when corn was selling at 20*s.* a bushel, instead of 10*s.*, their acres were worth more than they are now; and I never met with a man, high or low, who did not think he had a fair right to let his land, or his house, or his cart, or his horse, for as much as tenants or hirers were ready to give for them. The well-known proverb operates on all—

> "What's the value of a thing,
> But just as much as it will bring?"

Not being much of a landowner myself, I can only speak of what I hear; but I am a tithe-holder, and can therefore speak positively to the fact, as far at least as I am concerned, and I believe my own case is pretty nearly the case of all the clergy in this part of the country. My tithes then are as low now as they have ever been in the whole course of the twenty-five years I have been amongst you, having dropped above forty per cent. (and in a considerable part of the parish fifty-six per cent.) below what they once were. But this possibly will not satisfy those who call out for the abolition of tithes altogether.

I am one of those who are of opinion that tithes are a bad mode of payment for duties done by clergymen, chiefly because they are often the occasion of disagreement between them and their parishioners; and most sincerely do I wish that some other way of paying them could be devised. But at the same time I beg to hint that, if tithes were to be taken from the Church, the tenants would not be the entire gainers. Can you suppose, for an instant, that any man possessed of even a single acre of ground charged with tithe payment, would be so dull as not to find out that his land was worth a tenth or a twelfth more than it was before? Most assuredly he would; and you, I am as sure, would be very much surprised if he did not, as soon as he could, let his acre or acres subject to this additional value. I suspect, too, the tenant might possibly find that he had not changed for the better, and might wish that he was again in the clergyman's hands; for I am positive that not one clergyman in a hundred ever exacts his amount of tithe to anything like the real value to which, by the law of the land, he is as justly and fairly entitled as the richest man to the estate he inherits, or the poorest to the wages he earns.

But there is a certain class in the country who go a step further, and say, "What care we for landowners, "tithe-holders, or taxes? away with them all and each: "let the taxes be no longer levied. What care we for "government? we want none; and as for the land-"owners and tithe-holders, force them to live upon half, "or a quarter of their present incomes." No doubt but this would exactly suit those who argue thus; but

softly, my friends, let us see whether this would be quite so suitable to a set of people who have an equal right to be consulted on the question. I mean tradesmen, manufacturers, ay, and the poor themselves. A gentleman with 5000*l.* a year could certainly live upon 100*l.* a year, if the remaining 4900*l.* were to be taken from him. He could certainly walk on foot instead of riding his horse or driving his carriage; he could turn off his labourers, dismiss his servants, and break up his whole establishment; he could sit in rooms without carpets; he could wear calico instead of Irish linen, and clothe himself just as warmly with coarse drugget as with superfine Yorkshire cloth; and his wife and daughters might tie their caps with tape instead of ribbons, and wear gowns of brown holland instead of coloured silks. But would there be no sufferers, would none be sadly and seriously inconvenienced, if every gentleman in England was to reduce his expenditure in this proportion? What, I ask, would become of breeders of horses, and coach-makers, if the rich could no longer buy horses, and if their carriages were laid aside? What would become of the host of labourers, and where would all the domestic servants find places? What would become of the thousands and tens of thousands employed in the carpet manufactures, the linen, the woollen, and the silk trades? Belfast for its linen, Kidderminster for its carpets, Leeds, Halifax, and half Yorkshire for their cloths, Coventry, Macclesfield, and Spitalfields, for their ribbons and silks, would be in a state of uproar and ruin; and in their downfall I know not how many other trades would be as certainly and as

utterly destroyed; for it would be found on calculation, that, were the property of the wealthier classes subdivided into small portions, in order to give every man an equal share, the sum for each would be so trifling, that no improvements could take place, no manufactures on an extensive scale be encouraged; and, in short, that we should go back into the dark ages of savage life. Then, as no taxes were to be levied, what would become of those who, on the faith of the Bank and Government of England, have placed their money in the Funds or Savings Banks?—for remember that they have as just a claim upon Government for the interest of their money as the labourer has upon his employer for his daily wages, or as you may have for the money you have placed out on mortgage, or lent on any other securities. If what I have said ever did or could happen, there would be a general bankruptcy—the glory of England would be gone for ever, and we should all be involved in one universal and dreadful scene of ruin and desolation.

That there are men of desperate characters about the country who wish this to happen I fully believe, and that half the mobs now rioting and destroying in the southern counties are headed and led, or excited, by persons of this description, is known to be a fact. Leaders have been discovered amongst them, in the receipt of high wages, great part of which they spent at the beer-shops, using their influence in exciting discontent, and fanning it into a blaze.

These people would overturn things as they are, hoping in the general scramble to possess themselves of

the property of others, to which they have no more right than the robber has to the traveller's purse. That there is much and severe distress is a truth too well known, and most bitterly to be deplored; but the cause, I fear, depends on circumstances which no human means can entirely remedy. It is a wide and difficult field to enter upon; for instance, some parts of the country may be over-peopled,—there may be more hands than employment. I fear this is too true, and we know that a "*nation* may *be multiplied without increasing its joy.*" But to accuse the rich as being either the direct or indirect cause is as malicious and wicked as it is grossly false. England may boldly appeal to the world, and defy any nation on earth to show such a body of rich and charitable persons, who have done, and are ever ready to do, so much for their poorer neighbours. When every town teems with institutions supported by the wealthy, and every village and hamlet can point to some benevolent establishment upheld by the landowners or tithe-holders; all who run may read, in those monuments of the fellowship and communion existing between the rich and the poor, that he who would sever the link which unites them is a "*liar against the truth.*"

Bearing all this in mind, I need say no more; you will be able, as honest and plain men, to judge for yourselves of the motives and conduct of those who would disturb the peace of the country. At all events, should this bad spirit ever again appear in our neighbourhood; should the idle, and profligate, and disaffected assemble in mobs to pillage the industrious and the peaceable;

fear them not. Possessing neither British feelings nor British hearts, they may hope to intimidate by numbers; but I rely on your spirit, and the good disposition you have hitherto shown, for united and vigorous resistance. As you did formerly, so again enrol yourselves when called upon to act for mutual self-defence. Honest and loyal men have nothing to apprehend from the threats of lawless marauders. The laws protect your property and your lives. Remember, moreover, while you are contending in a just cause, they are fighting with halters about their necks.

I will conclude this part of my address with a fable. The moral and meaning you will draw for yourselves.

A herd of swine, prowling about on an autumnal day, assembled under a fine oak, whose branches were loaded with acorns; not satisfied with the share scattered on the green sward, eager to secure the whole, they burrowed beneath the root till the tree fell, and, trampling amidst the broken boughs, with brutal greediness devoured the fruit, heeding not that it was the last produce they could ever hope to derive from a tree under whose shade the flocks of the forest had fed, and the shepherds who guarded them had reposed, from generation to generation.

What changes have taken place amongst ourselves?

I know not a better way of ascertaining this than by referring as above to matters of fact. On looking then to my books, I find that in 1806 the communicants at the Sacrament seldom, if ever, exceeded thirty or forty in number. Our means of education were confined to a few scholars, irregularly and badly taught in small

incommodious rooms. No Sunday schools were then in existence, and many were the dwellings without a Bible.

A great change in all these points has taken place.—At present our Sacraments are rarely frequented by less than one hundred communicants, and nearly two hundred are in the habit of attending in the course of the year. Of schools we have four or five, two of which are large and spacious, erected at the sole expense of resident individuals, in which above two hundred and fifty children receive daily instruction, which is rather more than a sixth of our whole population. A Sunday school was established in 1807, in which, though at first attended by not above sixty scholars, the average number is now increased to about two hundred. With respect to the Scriptures, I am not aware that there is a single house without one or more Bibles or Prayer Books, given, or sold at low prices. There is, besides, a collection of books, forming a parochial library, for the use of all who make application.

Other plans have been from time to time adopted, chiefly for the benefit of either the younger or poorer classes of the parish; but some of these, from various causes, not having produced the desired effects to the hoped-for extent, were more or less given up. One, however, has so completely proved its utility, that I gladly avail myself of this opportunity of repeating the notice, and again reminding the respectable, honest, and industrious poor, resident in or connected with the parish, that, on application at the Rectory every morning, not later than nine o'clock, they may purchase blankets, shoes, and various articles of clothing, at two-

thirds of the prime cost. When this repository was first established for the disposal of articles at reduced prices, all the poor, without distinction of merit or respectability, were equally permitted to become purchasers, in the hope of producing some good effect on even the most careless and irregular; but when it was found, by experience, that kindness and attention to their wants, in too many instances, made no change whatever in their evil habits, it was felt right to confine this assistance to those only who, by their attention to religious duties, sobriety, and general steadiness of conduct, made it a pleasure to administer in any degree to their comforts or necessities. It is for these alone, and not the disorderly, the drunken, or the dishonest, that a clergyman feels an inclination to exert himself. For these no exertion can be too great, no attention too unremitting; for in proportion to the number of such persons does his labour become a labour of love, and his parish a spot on which the blessing of God may be justly expected to fall.

Such is the change in the outward state of things during the last twenty-five years; but now a question of still greater import naturally occurs. Is there a corresponding change in the religious and moral character? In proportion to the seed sown, has the harvest been abundant? The question is indeed serious, and, were I to ask it, would the answer be satisfactory?

Let the heart and conscience of each parishioner to whom it is addressed reply for itself. Be it for me only to remind him that, although in "*the knowledge of these things there is happiness if he doeth them,*" yet, "*if he knoweth, and doeth not, there is the greater condemnation.*"

My ministerial labours may have been unsuccessful. Where I have hoped for improvement, I may have met with disappointment. Education may have been bestowed in vain. Books may have been read without profit. Generations may have heard with the ear, but the heart may have remained untouched; I may have earnestly exhorted the negligent to attend the Church, and yet the numbers may be great who never appear within its walls. Others, again, may have attended both Church and Sacrament, and yet derived no benefit. True, such may have been the result; and why? Because the exertions of a minister are but the seeds; whatever may have been the labour bestowed—however anxious may have been my wish—all I could hope to do was, to sow. It is your parts to free the soil from tares and weeds. It was for you to receive it into good and fruitful ground, "*trusting to him that giveth the increase.*" Without your co-operation my labour is but vain. Education, Books, the Church, the Sacrament—all these are but the means, which it remains with you to use or not. If you feel that I have deserved anything at your hands, let it be this—To make the right use of the means that, through me, may have been put into your hands.

There is yet another change, coming more directly home to each of us. In the course of five-and-twenty years children have grown into men, young men have grown old, old men have passed on to their eternal home.

My friends, I would again ask the important question, Is there an inward change in our state of mind, corresponding with this outward change of state and age?

The child is prepared by education to perform the duties of manhood, and the man is ready enough to put away childish things. Our strength is gradually withdrawn, the eye becomes dim, the ear dull, the world recedes from our grasp. Are our hearts also gradually letting go their hold of "*the things which are behind, and pressing on to those which are before*"? Are we better prepared than we were five-and-twenty years ago for that eternal kingdom of God, to which we are all so much the nearer?

Twenty-five years have passed, yet I can recall the day and the hour when I was welcomed as your Minister by many respected friends who had known me from my childhood. Over most of these I have watched in the hours of sickness, and over their remains have performed the last and most solemn duties. May I so continue to live amongst you, that when, at the time appointed, I am summoned to my own final account, you, who have been my companions in life, may bear testimony that I have not been altogether an idle labourer in the vineyard! That I have been wanting in many things, I know to be too true; that I have not succeeded in all my undertakings to your satisfaction, or my own, must also be admitted; but there is one point on which I look back through the years that are passed with unmingled satisfaction, namely, to the harmony which has subsisted between us, and the continued bond of attachment by which we have hitherto been united. With scarcely an exception, as members of the same Church, we have been spared those bickerings and heartburnings of schism, which have too often disturbed

the unity of Christian fellowship. In my dealings with the very few amongst us who depart from our national creed, it has always been my endeavour (without relaxing from my own opinions) to conciliate; convinced by reason, religion, and experience, that Christian forbearance and Christian charity are the only allowable and serviceable weapons in Christian warfare.

Lastly, be assured that, whatever may have been my disappointments, whatever my want of success, one object has, and ever will, I trust, to the closing hour of my life, be foremost and uppermost in my thoughts—that object is the temporal and eternal welfare of the

PARISH OF ALDERLEY.

II.

A

FAREWELL ADDRESS

TO

HIS PARISHIONERS,

FROM

THE REV. EDWARD STANLEY.

This Address was written in the interval between the Bishop's appointment and consecration to the See of Norwich, and left to be distributed amongst his parishioners on his final departure from Alderley.

ADDRESS,

&c. &c.

Alderley Rectory, June 4, 1837.

My dear Parishioners,

Little did I think that, when I addressed you from the pulpit on Easter Sunday, and on that solemn festival of our holy religion administered the Sacrament to a numerous assemblage of communicants, I was for the last time, as your appointed Minister, performing my professional duties in that church, where for nearly thirty-two years I had constantly preached, with all the earnestness in my power, the words of truth and salvation—little did I imagine that the happy days I had passed amongst you were drawing to a close. I left you in the firm belief that I should, as heretofore, after a short absence of a few weeks, again return, and resume our pastoral intercourse of harmony and peace. But, though absent in the body, in spirit shall I ever be present with you, alive to all your joys and sorrows; and in every prayer I offer up, Alderley, and all belonging to it, will be ever a living thought in my heart.

Some may possibly have expected that I should have taken leave of you in an assembled congregation, and

delivered a farewell sermon, or called the parish together, and at some social meeting spoken a few parting words. Perhaps a discourse from the pulpit on such an occasion might not have been without its effect; and, could I have persuaded myself that I was equal to the task, the attempt might have been made, aware, as I am, that on such an occasion the advice of a departing Minister might have found its way into every heart, and his solemn admonitions, at such a moment when his voice was no more to be heard, might have been had in long remembrance. But it was impossible. How could I look for the last time on faces known to me from infancy to manhood, or from manhood to declining years, and in measured words bid you all farewell? Equally painful, and, in truth, equally unsuited to the occasion, would have been an assemblage at anything like a social meeting. My hour of parting has belonging to it too much of sorrow to be associated with festivity; and, in either case, in vain should I have attempted to give utterance to all I felt. I therefore decided upon printing these pages, which may to each, in the retirement of his home, remind him of the friend who wrote them, and be referred to, whenever you thought of him, as the last legacy of one who so dearly loved you.

In this appeal I may say, in the words of St. Paul, "You have fully known my doctrine, manner of life, "and purpose;" and, in the language of the same Apostle, I may call upon you to "continue in the "things which ye have learned, and had been assured "of, knowing of whom ye have learned them."

Of my "doctrine," I have only to say that I have endeavoured practically to set before you those truths which the Bible assures me are essential to salvation—namely, that feeling and conviction of the weakness and corruption of our common nature which should make us tender and considerate to the faults of others, distrustful of ourselves, and trusting only in the mediation of one blessed Saviour for our acceptance; that influence of the Holy Spirit which manifests itself in the fruits of "love, joy, peace, long-suffering, gentleness, goodness, "meekness, temperance;" and that faith in the promises of our Redeemer which is the soul of a Christian life—a faith which shall act as our guide and polar star in every circumstance of life—a faith which, making us one with Christ, may turn all and each of our dealings with the world to the one great object of doing all to the glory of God—that faith which brings the joy of believing home to our hearts, and infuses a spirit of cheerfulness in our daily intercourse with those around us.

Of my "manner of life" you are all judges; for when I look through the parish I cannot call to mind a single family circle with which, on one occasion or other, whether of sorrow or gladness, I have not been connected by the performance of some ministerial duty; and when I turn to that narrow space beside our church, wherein the earthly remains of those who have been called away are mouldering into dust, there is scarcely a single grave or tombstone which does not remind me of some departed parishioner, whose death-bed I had attended, and by whose side in that awful hour I had

prayed. My "doctrine," my "manner of life," may, through the weakness and infirmity of nature, have come short of the fulness of the Gospel of Christ. I may have failed in the one or the other; but of my "purpose of life," I can say from my heart, it has been to advance your temporal and eternal welfare by every means in my power, and in every measure I undertook. By the education of your children, by the circulation of books, I hoped to make the tree of knowledge and of life spread wide its branches over the whole parish. By the introduction of other pursuits and plans I hoped to provide innocent and interesting occupations for your leisure hours. By the encouragement of Temperance Societies I hoped to civilize and reform those who, while ruining themselves, were leading others astray. And thus, by making all things work together for good, prepare the soil for future fruits which might render the parish one great family, fearing God and loving one another. I call upon you, who are persuaded that such has been my purpose, who do indeed feel the attachment and esteem of which this season of trial has afforded so many affecting proofs,—I call upon you, my friends, to show by your own future lives that my "labour has not been in vain in the Lord."

My ministerial course is drawing to a close: a few days more, and I shall cease to have any professional connexion with you. I shall have resigned you to the spiritual guidance of another. It is a season which I shall never look back upon without deep feelings of pain and grief. But the gloom has, nevertheless, its brighter spots, and there are lights shining in the darkness. He

who is about to follow me, and become your pastor, is one long and well known to me for his practical piety, his active zeal, and his Christian character; one who is leaving a parish of 8000 people equally affected at his loss. To him I feel that I can confide my flock as to a shepherd who will watch over and guide them with fidelity and affection. With him I shall have constant intercourse, and through his report be informed of all that relates to your prosperity and welfare, which it is my prayer—my earnest prayer—may increase while life endureth. In this gloomy hour, too, of parting, there is another hope to which I cling—we are about to part, but I trust not for ever. I am about to enter upon an enlarged scene of labour and responsibility; but I look forward to every year affording me leisure to return amongst you, and again to be received with that cordial welcome which I have hitherto invariably met with from every parishioner, rich and poor, old or young. My post, as superintendent of the extensive diocese to which I am appointed, may demand much of my time; but I feel confident that none will accuse me of deserting that post, however important, for a purpose so hallowed and so justifiable as that of revisiting those to whom I have so long been attached by the strongest and closest ties. During this long connexion I can call to mind no angry disputations, no interruption to the harmony which existed between us. We have lived together as one family, members one of another, in the constant interchange of kindness and good-will. By conciliation and consideration for the feelings and opinions of others, religious animosities and party spirit

found no place amongst us; and, with scarcely an exception, we all met together with one heart and one mind in the same church, serving God, and loving one another.

On Easter-day, one of the most solemn festivals of a Christian year, you for the last time heard me address you from the pulpit, and you assembled at the altar for the administration of the Sacrament. On Whit Sunday I had fully assured myself that for the same purpose we should meet again: little aware that on that very day I should for the first time be attending service in another temple, and partake of the Holy Communion at another and far distant altar. But though that temple was one of the most magnificent cathedrals of our land, my thoughts wandered away to that little flock in that retired church wherein those to whom I had so repeatedly administered the bread of life were then gathered together. And when, before the sermon, a prayer was offered up for their newly appointed diocesan "Edward Bishop of Norwich," I felt assured that amongst those who were then present to my thoughts some there might be at that moment offering up their private prayer for him who had requested, on previous Sundays during the ordinary course of service, to be prayed for "that he might faithfully and satisfactorily "fulfil the arduous duties of the diocese to which he was "about to be appointed."

And now, my dear and beloved parishioners, farewell; and accept the blessing of one who to the end of life will think of you with the warmest affection and the sincerest regret. Accept my blessing in the impressive

words of that benediction which you have heard me pronounce at the conclusion of the service, during the short time I have now been able to remain amongst you—"The peace of God, which passeth all under-
" standing, keep your hearts and minds in the know-
" ledge and love of God, and of his son Jesus Christ
" our Lord; and the blessing of God Almighty, the
" Father, the Son, and the Holy Ghost, be amongst
" you, and remain with you always." Amen.

III.

A

SERMON

PREACHED

IN THE PARISH CHURCH OF ALDERLEY,

ON JANUARY 21, 1838,

BEING

THE SUNDAY OF THE BISHOP'S FIRST VISIT TO HIS FORMER PARISHIONERS AFTER HIS ELEVATION TO THE SEE OF NORWICH.

SERMON,

&c. &c.

THAT your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again. Only let your conversation be as it becometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel.—Philippians, i. 26, 27.

IN the second lesson for the Evening Service of the 4th of June, being the 2nd chapter of the 2nd Epistle to the Corinthians, were these words: "But I determined "this with myself, that I would not come again unto you "in heaviness." Some there may now be before me who may fully understand why I refer to that evening, and why the words I have thus referred to made a strong and abiding impression upon my mind. It was the evening I quitted you, it was the winding up of a long course of ministerial services of a pastor amongst his flock—of a flock in which he had seen generation follow generation, the infant and the youth rising to maturity —the middle-aged ripening to fulness of years, and those of the threescore and ten and upwards declining in the vale of life, or entering upon the pathway of the valley of the shadow of death, when their tale of life was told, and their place was to be seen no more on earth. Well

then might I feel at such a moment, on such an evening, a heaviness of heart which could only be cheered and softened by the foretaste and looking forward to that welcome day when I might be permitted again to revisit and address you. It was this hope that whispered consolation, which assured me that when I came again it would not be in heaviness—that I should not have sorrow from them of whom I ought to rejoice. Heaviness, then, is not my feeling now; it is the satisfaction and happiness of one who, after distant wanderings, returns to his family and his home, received with the warmth and cordiality of a Christian's welcome. My heaviness hath endured for its night, and my joy now cometh in this, as it were, its morning; for I may add in the verse following that which I have repeated, "I "have that confidence in you all, that my joy is the joy "of you all." But God grant that your rejoicing may not be merely personal—not merely connected with worldly feelings and temporal emotions; may it be mingled with better and brighter impressions; let it partake of unearthly, spiritual feelings; may it, in fact, partake of the spirit and character of my text; may it be "more abundant in Jesus Christ for me." With these views, and on these grounds, do I now speak to you once more from this pulpit, whence Sunday after Sunday, for year after year, you have heard me deliver that Gospel, those principles of faith, those inducements to practice, which should make you wise unto salvation. With St. Paul may I say, in his address to the Philippians, "God is my record how greatly I long after you all." And again, in the Colossians, "For

though I be absent in the flesh, yet am I with you in spirit, joying and beholding your order and the steadfastness of your faith in Christ." All I request in return is, "that ye may fulfil my joy," "that ye may be like-"minded, having the same love, being of one accord "and of one mind." It was to bring you to this that I laboured amongst you; it was to advance you in the pathway that leadeth from this life to another, and establish you in those principles of faith which will carry you safely through the world, which will be your support in the time of need, sickness, sorrow, or any other adversity, and be your consolation in the hour of your death and departure hence. Let me remind you for one moment, before I proceed to more endearing and familiar recollections, of those great and important subjects on which I endeavoured when with you to speak, and leave it for the consideration of each at his leisure to ask of himself —How far have I profited by hearing, how deeply has this truth impressed itself upon me, and how far may I confess myself before God to be a better man and a more confirmed Christian? What then were these important subjects? Time will permit me to enumerate but the leading points, and touch but slightly even upon these. First I will mention faith in Christ—"By faith ye are saved"—ye are the children of God by faith. But what was the nature of that faith? It was not that mere shade and empty term by which the word Faith is so often mistaken for its reality. The faith of which I spoke, which I wished you to possess and treasure up, was a warmer, a more cordial and abiding principle—it was that Faith, that belief, that trust, that confidence,

which, if properly understood, would lead you on all and every occasion of your lives to place your trust and reliance on Him who is able and willing and mighty to save all who as Christians call upon Him, all who as sinners depend upon Him. It was to induce you so to estimate your Saviour's intercession and sufferings, that by that faith He might dwell in your hearts, and find an abiding place therein, that so you might be transformed into His likeness, and become one with Him in the fruits of righteousness, peace, long-suffering. I spoke to you of the weakness and infirmity of our nature—that without the aid and support of a higher power, a stirring up of God's spirit within us, we were in a state of utter helplessness. In these few words are comprised nearly the sum and substance of all Christian preaching; in these few sentiments are contained nearly all the essential points which render a man a Christian, in the pure and enlarged sense of the term. I avoided, as much as possible, all controversial and difficult points, whereupon the best are disagreed, and which too often, when preached upon and taught as essentials, tend not to edification, but rather to a contentious and party spirit, and a narrow view of the genius and spirit of the Gospel. The above leading truths are, I repeat, those which I have been the instrument of laying before you, and the truths which remain to you always, which are yours for ever, which are the object of all teaching and all ministry. These truths, then, bind, as it were, about your hearts. Cling to them as your guides and directors in life. Show your sense of their importance by your increasing anxiety to

make the most of every opportunity afforded you of learning and hearing them, and not permitting the trifles, or the selfish principles, or the unhallowed feelings of the world to come between you and the things which belong to your eternal peace.

And now, when I look around me, I see well-known faces associated with bygone days, and endeared to me by recollections of scenes and times passed amongst them. Perhaps at this moment my words may be listened to with more attention, and may take greater hold upon your hearts and understanding. I would first then address you, the younger portion of my former flock, you who were scholars under my care and teaching, whom day after day in your weekly and Sunday schools I watched over and endeavoured to bring up as children in the way you should go, that in your age you should not depart from it. Forget not, I entreat you, the lessons you then learned; they were intended for your good when you grew older, and the time may soon be at hand when you may find a pleasure and happiness in practising and profiting by what you then learned. You may have at times thought it irksome and tedious to learn, or may have thought me severe in chiding you for negligence; but the times of chiding are gone by, the lesson is learned, and I trust impressed upon your hearts; and I hope you will, in thinking of the past, think of me only as a friend who had your happiness and welfare at heart. When I look again around me amongst those of maturer years, and especially those more advanced in life, I see features which bring back to my recollection scenes of cloudless joy, and seasons of happiness to

themselves and families, which I shared, as though I was of their name and kindred; but other seasons also, and scenes of affliction and sadness, of sickness and death, in which I too bore a part. Is there indeed a single family now before me, under whose roof I have not been called as a minister and friend, in the hour of grief and distress, to impart comfort and consolation? Is there a family present, over some one or other of whose members I have not performed the sad duties of the grave? In short, wherever I turn, whichever way I look, I find visions of past days rising before me, and, as they arise to memory, not only do they speak of the past, but of the present and the future.

Of that present and that future I would yet speak to you for a brief space. I believe—for can I indeed doubt it?—that you look upon me with the affection of long-tried friends, and are listening with attention to words falling from one whose voice is so familiar to all before me. While yet then these feelings are fresh and strong within your hearts, let me impress upon you the remaining words of the text. Leave this church with a determination, as the last advice of your former Minister, and present and never-forgetting friend, to put in practice the spirit of his former exhortations. "Let your conversation be as becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, in one mind, striving together for the faith of the Gospel." If I have deserved anything at your hands, if I have done anything calling for your thanks, let me call upon you to manifest those thanks, and prove that

you are not unmindful of what I endeavoured to accomplish in your behalf. If you would produce any fruits that my labour hath not been in vain in the Lord, show them and manifest them by your obedience to my text. From this day forward let this text be a holy and reverenced verse; a verse not to be forgotten, as containing subject matter for you to profit withal in your moments of private meditation. "Let your conversation be as it becometh the Gospel of Christ." "Stand fast in one spirit and in one mind," if ye would wish that I should indeed "rejoice when, absent, I hear of your affairs." "Fulfil ye my joy by being like-minded; having the same love, being of one accord and of one mind." Though you are separate in families, as far as the ties of kindred and blood are concerned, be of one and the same family as Christians and as followers of God. Believe me, when absent and apart from you—when far away in the busy scene of my distant labours—it will ever be a source of unspeakable delight to me to hear of your welfare, and to be assured that you are travelling on the right road to your eternal home.

My text speaks also of "striving;" and of that striving I would say, let it continue evermore, never ending, still beginning, increasing more and more. But the strife of which I speak is not of the earth, earthly; but of the heavens, heavenly;—not the strife of tongues, unless that, as I would wish your conversation to be as it becometh the Gospel of Christ, it be that holy strife which can speak the most forcibly and most feelingly to the honour and praise of his God;—not the strife of the world—not that bitter envying and

strife too common amongst men; for where such strife is, there, as the Scripture truly saith, there is confusion and every evil work—but that striving against sin and for godliness which shall strengthen and prepare you for that heavenly resting-place where those who have striven in the Christian race shall unite and be as one after the season of their labours on earth is over. Lend every assistance in your power to those who would help you in the good work of contending against the great enemy of your souls—sin. Strive to give effect to all that may be taught you by your Ministers, by receiving it in a willing, an humble, and a teachable spirit. Strive together; make common cause with your Ministers, and with all good people, to spread the faith of the Gospel, to extend its influence, to strengthen its hold over the heart, to quicken its feeling, making allowance one for another, thinking no evil, imputing no bad motives, bearing no slanderous tales, but rejoicing in the truth, seeking to discover it, rejoicing to find it, dwelling with never-failing pleasure on all the good that can be found in one another. Do this, practise this with all your power. Give me the satisfaction, as one who taught you thus to act, that, when I am absent, I may hear that you are standing fast in such a spirit of Christian usefulness and harmony and good-will, and that your fame and character in such doings may be spoken of by those who have dealings and hold intercourse with you. Let the world, let those around you, in these your Christian good works see that you thus cherish and regard the memory of your departed Minister and friend, who taught and recommended such

things. Show, by these your fruits, the nature of the seed he planted when he was yet amongst you. I trust there is not one present who bears me ill-will. Some there are, no doubt, who may have turned from my teaching, who may have turned a deaf ear to my exhortations, or heeded not the word of advice I would fain have imparted. Some there may be, too, now before me, who are conscious that they avoided me because their hearts told them that by intemperate habits they had sunk into sin, and that it was my duty to call them to an account. Of necessity I was constrained at times to speak to them of the error of their ways; but it was in sorrow, not in anger, I called upon them to repent, that I urged them to cease to do evil and learn to do well, that it might be well with them hereafter. But I feel assured that they are not my enemies; for now their hearts must tell them that I spoke as one who was for them, not against them. But others there are, and many, with whom my intercourse was on things not of this world, with whom by their firesides I have rested, and exchanged those sentiments of kindness and good-will which, in proportion as they become topics of mutual discourse, show how all classes of society, the high, the low, the rich, and the poor, may mingle together to their mutual edification and profit, if they were of the same mind in feeling, in thinking, and in speaking of things eternal. And now, my dear friends—rather parishioners, for though the earthly tie is severed, and you are mine no longer, yet in another and a better and a more enduring sense, for ever while life endureth shall I consider you as mine—believe me when I say,

in truth and sincerity, that to the very letter I can repeat the words of St. Paul, which he spoke concerning his Ephesian brethren, and with him may say of you, "My beloved people, I cease not to give thanks for you, "making mention of you in my prayers, that the God of "our Lord Jesus Christ, the Father of glory, may give "unto all and each, to every one of you, the spirit of "wisdom and revelation in the knowledge of Him."

A

CHARGE

DELIVERED TO

THE CLERGY OF THE DIOCESE OF NORWICH,

AT THE

PRIMARY VISITATION,

IN JULY, 1838.

PREFACE.

At the request of the Clergy, the following Charge is published for their perusal. That the sentiments it contains should have been approved by all, was not to be expected in the present divided state of public opinion; but that they were acceptable to so large a portion is indeed a subject of thankfulness and congratulation, affording as it does a prospect of happier and more peaceful times, when that disposition for angry controversial agitation, which has hitherto kept good men of all parties asunder, may be superseded by a milder spirit, through which the Catholic and forbearing character of the Church of England, united with the practical energy of her ministers, shall compel Christians of every denomination to acknowledge that she is in her true position—the chief and blessed promoter of the visible Church of Church.

CHARGE.

THE primary visitation of a Bishop amongst his Clergy especially after so long an interval as the infirmities of your late Diocesan rendered unavoidable,* must at all times be an occurrence of peculiar interest; but the aspect of the times in which we live invests it with additional importance. In looking back to the eventful annals of our Church history, there are few periods on record in which an ordinary exercise of judgment was not, under God's blessing, sufficient to conduct the conscientious inquirer safely onwards in his pathway of duty.—Not so now.—The ecclesiastical atmosphere of these days is far more perplexed and confused than in any preceding era, and even conscience itself becomes a doubtful and uncertain guide. He who would zealously perform his duties to God and man, painfully sees his way beset with difficulties which it seems impossible for human wisdom to solve.—This is of all others the time in which those who find themselves placed in the responsible situations of life require the

* It is much to be regretted that there is at present no remedy for an evil to which every diocese is liable, in consequence of the age or other causes of incompetency in the diocesan, either by the introduction of suffragan bishops, powers delegated to constituted authorities, or retiring allowances.

prayers, the kindly aid, the Christian support of the wise and good from without, and the influence of the Holy Spirit from within. Under such circumstances, and with such feelings, my reverend brethren, I come before you sensibly alive to the difficulties awaiting me, and to my dependence upon your co-operation and upon God's help for success in the performance of the duties of the wide field committed to my charge. If we would achieve the good which is our object, we must join hand in hand, and heart to heart, fervent in the Spirit of the Lord, with unanimity and perseverance. These are not the days for inactivity and listlessness, neither are these the days in which they can be fairly charged upon the Clergy of our Establishment. I hope and believe that there is an increasing feeling amongst us that we should be of all others conspicuous in upholding the banner of the Cross, and in manifesting to the world at large that the ministers of the Church of England are disposed to step forth first and foremost in all which can conduce to England's welfare, by urging onwards its people in obedience to Christ and His Gospel,—that people for the promotion of whose spiritual interests we were in fact ordained, and whose "servants we are for Jesus Christ's sake."*

With these views, I shall avail myself of the solemnity which has brought us together to explain before my fellow-labourers some of the principles which I hold to be essential to our success in the several stations in which we have to work. I would indeed fain hope

* 2 Cor. iv. 5.

that, building as we all do on the same rock, that rock being Christ, we shall agree in the fitly framing of one common structure, as far as human frailty will allow, and, wherever peradventure we may disagree, let our differences be tried by that charity which thinketh no evil; and that I shall be so impartially judged, I am encouraged to hope by the more than expected support I have already received from a considerable portion of the Clergy, who have in many cases anticipated my wishes, and prepared the way for further measures, which in due time it may be advisable to urge for their consideration and adoption. And when I speak of the sympathy of the Clergy of this Diocese, I cannot omit to notice one circumstance, evincing the deep interest they took in the appointment of a stranger, which first met my eye on the very eve of my consecration, that on that day "an earnest prayer was to be offered up in many of your churches in his behalf." Believe me, my reverend friends, what you in a spirit of devotional prayer expressed, I as deeply felt;—and may I, while health and strength are granted me, stand forth a living proof that your prayers were not unheard—that your labour was not in vain.

In the peculiar character of these times to which I have alluded, in the great moral and religious questions which force themselves upon our notice, and which affect the deepest and most solemn interests of this Church and country, it will be obvious to every one that we the Clergy are deeply concerned, that we have much at stake and much to do.

Placed as we are in the very front of the battle

which the Church of Christ is waging with sin and error, it is hardly necessary to remind you that your strength must be from above. The commands of God Himself, the example of all good men, the consciousness of your own weakness, must all unite with the solemn words of the Ordination service, bidding you in all your cares and studies "pray to God the Father, through the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost." The same charge of our Church which has told you with what means you are to seek the help of God, tells you from what source you are to learn His will. Useful as the works of uninspired Christians of all ages are, for impressing more fully, and for illustrating more clearly, what the Scriptures have already declared, yet still it is from the Scriptures alone, interpreted by all the light which human wisdom and learning can supply, that you must learn the truth itself; it is to their condemnation and approval that you must refer all your practices and opinions; it is in "such studies as help to the knowledge of the same," whether for their interpretation, or for the still wider field of their application, that you are called upon to be "diligent." In that sacred volume, in the New Testament more especially, there is matter to exercise the highest faculties, and to supply the simplest wants. Study the Scriptures then earnestly, fearlessly, reverently; not exaggerating nor neglecting any part of them, but endeavouring to learn from them the whole counsel of God. You will then have known Christianity, not as it has been since corrupted, but as it came from its Founder,—wisdom for

the wise, and practical understanding to the simple. You will be furnished with the best proof of the truth, and the best safeguard for the purity, of your faith; you will learn to rest the doctrines of our Church on that only sure foundation to which she herself has so repeatedly referred you, and on which the more you study them, the more you will find that they are based, viz., the written Word of God.

Thus armed, what is the object, the sole object, of your ministry? It is, beyond the shadow of a doubt, to grapple fearlessly and perseveringly with evil wheresoever it be found,—to turn men to God by preaching to them our Divine Redeemer, as the sole sacrifice for sin, the defence against sin, and the judge of sin,—to awaken all, in whatever rank or station, to a sense of the duties and privileges to which they are heirs by being born into a Christian country and baptized into a Christian Church. Let this be your great object; turn from it neither to the right hand nor to the left; and in so doing you will obey the twofold command of the Apostle, "not to feed the flock for filthy lucre," nor "to lord it over God's heritage."* On the one hand, let no consideration of worldly advantage, no desire of popularity, divert you from preaching to your congregations the truths which they most need, and attacking the sins to which they are most prone; on the other hand, let not the people be induced, by an exaggerated view of your ministerial office, to exalt you in the place of God, or to be negligent in working out their own salvation by casting their responsibility upon

* 1 Peter v. 2, 3.

you. With this one object set steadfastly before you, however wide and diversified your sphere, you will be guided safely through difficulties which no talent nor activity would of themselves enable you to surmount. It is the peculiarity of the cause which you promote, to be at once your strength and your reward; the thought of Him whom you serve will animate your exertions and strengthen you under trials, and every step thus taken in your ministerial intercourse will teach you practically how, in the full meaning of those comprehensive words, Christ "is made," both to yourselves and to your flocks, "wisdom, and righteousness, and sanctification, and redemption."

To the application of these principles, as involved in the several duties of the parochial clergy, let us pass at once.

With regard to the style and character of your preaching I would observe, that if, in watching its effect, as you are bound to do, in the minds of your parishioners, you find that it falls dead and torpid, with no corresponding fruits in the reformation of their lives, you may reasonably suspect that the blame rests often rather with you than with them. Do not shelter yourselves under the excuse that your congregation is either too ignorant to comprehend, or too cultivated to listen to your preaching. Remember that the Apostles' preaching equally converted the poor Christians of Judea and the rich and intellectual inhabitants of Corinth. And why? because those who so powerfully impressed their hearers, used the language best fitted for their comprehension and common life. They

believed, and therefore they spoke; they knew that they were sent on a message of life and death, and as a message of life and death they delivered it—a message in which themselves were equally concerned with their hearers, now and for all eternity. Follow their example; remember the effect that is produced in all matters by seeing that a man is in earnest, that he from his heart identifies himself with the cause he has in hand. Remember that your most arduous task is oftener to bring truths already known, acknowledged, and in a manner believed, home to the sleeping conscience and the dead heart, than either to inform the ignorant or convert the infidel. Let your parishioners once feel convinced that your great object is the salvation of their souls, that their temporal and eternal welfare is the mainspring of your discourses, that out of the abundance of your heart your mouth speaketh, that you not only understand but feel their necessities and their wants; and your preaching will indeed affect them as the power of God unto salvation.

In the next place let us consider how we are to carry our doctrines into the current of daily life. This may sound easy, but there are difficulties attending it, which are at once proved and recognised by the fact that there have been from the earliest times, through the monastic ages to the present day, a large portion of the best and most pious who have seen no way of victory or escape, but by withdrawing entirely from all social intercourse. This principle of seclusion and exclusion has had its fruits in the character of ignorance of human life and human affairs, with which the Clergy

have been not unfrequently charged. My brethren, this should not be. We, whose office it is to bring divine truths to bear on the human heart, ought to be well skilled and well read in both one and the other. This is the true spirit of that Gospel, whose wonderful property it is to apply to the wants and acquirements of this enlightened age of civilization, as it did to the state of the world eighteen hundred years ago. Such was the prayer of our Saviour, and the practice of St. Paul. "I pray not," said our Lord, "that thou shouldst take them out of the world, but that thou shouldst keep them from the evil;" * and His Apostle followed up the same principle, making himself a servant unto all, that he might gain the more †—to the Jews becoming a Jew, that he might gain the Jews—to them that were under the law as under the law, that he might gain them that were under the law—to them that were without law as without law, that he might gain them that were without law—to the weak becoming as weak, that he might gain the weak—in a word, "making himself all things to all men, that he might by all means save some." Here there can be no suspicion of undue love of the world, of insensibility to his high position. No, this exhortation originated in a conviction that he was thereby furthering the cause he had in view, for his own sake, as well as those amongst whom he ministered. "I act thus," said he, "for the Gospel's sake, that I may be partaker thereof with you." ‡ And, under the conviction that he spoke the words of truth and soberness,

* John xvii. 15. † 1 Cor. ix. 20.
‡ 1 Cor. ix. 23.

I will unhesitatingly say, that I think, of the various members of society, the Clergy above all others should be possessed of the penetration and judgment, derived from observation and experience, which will qualify them to bear their part in whatever subdivision of the community their lot is cast. This implies much; it implies an interest in all that civilizes, softens, and refines the mind, by raising the tone of its pleasures and pursuits. It implies (and in the present excited times this is especially needful) a sound knowledge of the great social questions which affect the welfare of the human race, and of this country, united with as great abstinence as is compatible with your duty as Christian citizens from all those party feuds and local politics * which too often engross at once the name and the

* I recommend to the attention of my readers the following extract from a charge of Archbishop Secker, forcibly describing the evils to which I allude:—"My purpose is merely to exhort you (and I beseech you, brethren, suffer the word of exhortation) that, on this occasion (a political election), your conversation be such as becometh the Gospel of Christ: in doing which, I have neither one party nor one person amongst you more in my view than another; but, if I may use the apostle's words, am jealous with a godly jealousy over you all. I cannot indeed suppose that any of you would be guilty of the grosser faults, too common at such times, or any wilful wrong behaviour. But in the midst of so many clashings, provocations, and disappointments as will happen; so many mistakes and misrepresentations as arise one knows not how; the incitements to uncharitable and contemptuous thoughts, to unadvised and injurious words, in anger or in mirth, nay to unkind, and hard, and even unjust actions, are very great, and the best of us all should be continually suggesting to our minds proper cautions for avoiding these dangers. Else we shall fall into sin against God and our neighbour: we shall lose the esteem of part of those whose improvement by us depends on their esteeming us, and set a bad instead of a good example to the rest. Let every one of us, therefore, be very watchful over our conduct; or if we have not been so, let us amend it: and if we find preserving our innocence difficult, let us meddle the less with these matters; for indeed being over busy about them is not very suitable to our function." (*Secker's Works*, vol. viii. p. 197.)

interest due only to incomparably nobler subjects. It implies, above all, an aptitude for intermingling all these qualifications with a devotional spirit, and a tact for unobtrusively and seasonably associating your own feelings, and thus the feelings and thoughts of others, with a knowledge and love of God, which, in proportion as it is received and acted upon, cannot fail of elevating the tone of society, and substituting what is solid and substantial for what is trifling, superficial, and ephemeral.

Such is the bounden duty of the clergy, in every age and in every Church, but it is more peculiarly the duty of the clergy of this age, and of this, the Church of England. In this age, when some would exclude Christianity altogether from the common affairs of society and the nation, when some would confine it to the clergy, while others again are raising a clamour against Christianity itself, as checking the free development of mind—in this age it is peculiarly desirable that the clergy, who are in some sort considered as representatives of Christianity, should countenance all lawful pursuits, with the double object of proving to the world the cheerful and catholic spirit of Christianity, and of raising up to their own level and the level of Gospel purity those of the laity who would forget that they, as fully as the clergy, are portions of the Church of England, acknowledging the same principles, and liable to the same responsibilities. And this is particularly incumbent on the clergy of the Church of England, in that they, above all other clergy, are placed in a position which makes the duty comparatively easy. It is worse than idle to be for ever eulogizing, yet never using, the

advantages which we possess over the clergy of all other Churches—the advantages of a high position in society, and a liberal and refined education; advantages which, if we use rightly, would be incalculable—advantages which, if we neglect to use, will not only increase our own condemnation, but bring down destruction and contempt on that noble Establishment of which they should form so distinguished a feature.

One subject there is connected so deeply with your intercourse with your flocks, especially with the poorer classes of them, that I must briefly allude to it—I mean education. The people of England, in these times, require a more enlarged system of intellectual, moral, and above all Christian instruction to fit them for the situation in which the circumstances of the age have placed them. Whatever may be our different opinions as to the expediency of the measure, political measures have awarded them additional rights, which can only be brought into sound beneficial action, either for themselves or their country, in proportion as their minds and their characters are regenerated and uplifted from those low, degrading, and selfish motives by which so vast a mass of our population is influenced. But still more true it is that their judgments, their opinions, their characters, as citizens, as parents, as component parts of the system of varied gradations in this great country, must be deficient, unless religion, *i.e.* unless the principles, motives, precepts, and practices of the Gospel of Christ be instilled into their minds and identified with their feelings—be placed in importance and in excellence far above every other kind of instruc-

tion that can be devised. For all who believe that God has made a revelation to man concerning Himself, it is their first and paramount duty to impart a knowledge of that revelation before all other facts in the whole range of the moral and physical world. For all who will be guided by common sense and experience, it is plain that knowledge, although in itself a positive good, like power, or health, or wealth, may yet become a powerful instrument as well for evil as for good, and that, exactly in proportion as it enables the good man to appreciate and to carry into practice the will of God, so does it invest him who has been left without any moral and religious influence with strength to carry out into equal perfection his own violent, wicked, or unruly passions. God forbid, then, that for a single moment any more extensive system of education should find support, unless founded upon the knowledge of God in Jesus Christ. Christian education alone deserves the name of education; it is through Christian knowledge only that we can hope to see the social and political condition of our countrymen purified and perfected. It is on this principle I have acted through life, and it is therefore with confidence I appeal to its efficiency. On these points there can be no dispute amongst any Christians, I had almost said amongst any men, who will seriously and dispassionately consider the subject. And if so far we are agreed, are we not also agreed in what nothing but a spirit of prejudice can misinterpret, that upon this religious basis other branches of education should be engrafted? In the words of the Apostle,—"To this their faith, add know-

ledge." A man may be religious, but withal ignorant of many essential points conducive to the comfort and amelioration of his worldly circumstances and domestic life. Much may remain to be taught which, though at first sight not directly connected with the great and one thing needful, leads or prepares the way for its reception—much which may impress the love and veneration of the Creator, by tracing His wisdom and superintending providence in the firmament above or in the earth below—all tending to an abiding conviction that in Him we live, and move, and have our being. As it has been well said, "The wisdom of a good man is surely better than his folly." He who is able to bring out of his treasures things new and old, is surely better able to interpret and to feel God's written word than he who knows nothing besides. Thus educated, to use the words of the prayer in our universities, both "in religious and useful learning," the people of our land may indeed have a fair prospect of going on, as it were, from glory to glory, no longer the creatures of degrading and debasing habits and pursuits, but enlarged and enlightened, putting off the old man, with his deeds of corruption and filthiness, and putting on the new man, renewed and regenerated in the knowledge of that Being who gifted him with an intellectual mind and an imperishable and immortal spirit.

On another point connected with education I would now address you, as being perhaps more doubtful, or at all events one on which we are not all agreed—how far it is fit to unite with those of other folds in this great purpose of converting and civilizing our countrymen at

large. But I would with all deference submit it to your candour and sober judgment,—"I speak unto wise men, judge ye,"—whether as the ministry of this country, holding so influential a position, we shall not promote the cause, and add strength to the Church whose servants we are, by "keeping the mean between the two extremes of too much stiffness in refusing, and of too much easiness in admitting any variation"* from what we may consider the established, and therefore sole modes, by which our fellow-countrymen may be more effectually civilized and christianized. Let me warn you against the principle of secession from every scheme in the details of which you do not entirely agree, the fatal consequences of which are becoming every day more evident. In good, from whatever quarter it be done, be it our aim and object, as it is our privilege, to join. In evil that can be checked, there ought to be the clergyman's post, that he may by his presence and watchfulness guard against it. If we stand aloof, to rail at experiments tried with good intentions by others, with what justice can we complain if the result, thus by our own act and deed monopolized by others, be in its workings unfavourable and objectionable? I would wish to see the Church of England take the lead, to guide the good, or guard against the evil, incidental to every system propounded by fallible man. Carry out to the utmost perfection all the actually existing means of education. This is your first and most obvious duty; and if these are really capable of such improvement as to effect every end contemplated, I would ask no more

* Preface to the Book of Common Prayer.

of you. But meanwhile, if these be in any degree inefficient, or partial, or limited, and if any more comprehensive scheme of Christian education should be proposed, let me remind you of the prodigious difficulties which must impede its course, if the portion of the Church of Christ to which we belong claims the sole, entire, and exclusive guidance of the whole—let me ask you whether we are not justified in uniting with the members of other flocks, when we reflect how deep is the sympathy, how large the common ground, implied by our united belief in Jesus Christ, both God and man, our Saviour, our Lawgiver, our King? Let me ask you whether we are not called upon to co-operate in what seems to be the fairest chance afforded on this side the grave, of promoting Christian unity, *i. e.* in the joint Christian education of those children who will be the first fruits of a system in which, without compromising the essential parts of Christian truth, the common creed of respective parties is made a badge of union, and not of division.*

* That this comprehensive view of our educational system is neither unreasonable nor impracticable, the following extract from Mr. Nicholl's report to the Secretary of State, being the result of an inquiry into the condition of the labouring classes, and the provision for the relief of the poor in Holland and Belgium, will prove :—" The schools contain, without distinction, the children of every sect of Christians. The religious and moral instruction afforded to the children is taken from the pages of holy writ, and the whole course of education is mingled with a frequent reference to the great general evidences of revelation. Biblical history is taught, not as a dry narration of facts, but as a storehouse of truths, calculated to influence the affections, to correct and elevate the manners, and to inspire sentiments of devotion and virtue. The great principles and truths of Christianity, in which all are agreed, are likewise carefully inculcated; but those points which are the subjects of difference and religious controversy form no part of the instructions of the schools. This depart-

And now, my reverend friends, let me call your attention to another question brought closely before us by the character of the times, namely, our conduct towards Dissenters. I am aware that the subject is delicate, and ought to be very guardedly worded, to avoid the possibility of erroneous motives or opinions being imputed to him who advocates conciliation; but feeling as I do how much depends upon it, and how impera-

ment of religious teaching is confided to the ministers of each persuasion, who discharge this portion of their duties out of the school. But so faithfully is the common ground of instruction preserved, and so free are the schools from the spirit of jealousy or proselytism, that we witnessed the exercise of a class of the children of notables in Haarlem (according to the simultaneous method) respecting the death and resurrection of our Saviour, by a minister of the Lutheran Church, the class containing children of Catholics, Calvinists, and other denominations of Christians, as well as Lutherans, and all disputable doctrinal points being carefully avoided. The Lutherans are the smallest in number, the Calvinists the largest, and the Catholics about midway between the two; but all appear to live together in perfect amity, without the slightest distinction in the common intercourse of life; and this circumstance, so extremely interesting in itself, no doubt facilitated the establishment of the general system of education here described, the effects of which are so apparent in the highly moral and intellectual condition of the Dutch people.

"On a review of the Dutch system of education, there seems much to admire, much that accords with our habits and with the genius of our government. The system appears complete, and possesses healthiness and vigour, as well as simplicity, peculiarly fitting it for imitation. A system similar, in some of its essential particulars, already prevails in Scotland, and, if introduced into England and Ireland, some modification of the machinery of the unions might probably be made available for working it with effect. That a system of general education would be of vast benefit to both countries can hardly admit of a doubt; and the necessity which has arisen since the passing of the Poor Law Amendment Act, of providing for the education and moral and industrial training of the children in the union workhouses, seems to render the establishment of a system of education for the children of the working classes generally absolutely essential; as, without this, the pauper children in our workhouses will be placed in a better position, and be better fitted to rise in the world, than the children of the independent labourer,—a position, as regards the latter class, much to be deprecated."

tively we are called upon to take it into our most serious consideration, viewing it in all its bearings, I feel that I ought not to allow this opportunity to pass without candidly giving the result of my own experience.

If the points of difference between ourselves and Dissenters were like those between ourselves and unbelievers—if they rejected all that we hold as our only hope here and hereafter—I should be the last to recommend any sympathy between you. It is of course undeniable that there are many and important differences between us. Dissent is undoubtedly a great evil. Every difference between Christians must be a matter of deep sorrow to him whose sole object is the furtherance of Christ's kingdom here on earth; every infringement, even of the outward harmony and beauty of Christian worship, is an injury to believers, and a stumbling-block of which unbelievers readily avail themselves. Some Dissenters have increased the evil by indulging in a most harsh and intolerant spirit, which cannot be condemned too strongly, whether in Dissenter or Churchman; but still the question recurs, whether there are sufficient grounds for the utter estrangement of feeling which often subsists between members of the Establishment and the whole dissenting body. Need I remind you, my reverend brethren, that we have within our own pale opinions of almost endless variety, Calvinists, Arminians,—and what Christians can differ more widely?—many who, in their view of the sufficiency of Holy Scripture as a rule of faith, and the nature of the Christian Church, follow

the opinions of our earliest Reformers, while others who have recently sprung up, and from their zeal, piety, and learning attract much attention in the great points of the divine authority of tradition, and the priestly powers of the clergy, and the mystical effects of the sacramental elements, approach so nearly to the doctrines of Rome that it is with difficulty we can trace any distinction. I do not notice this wide comprehension of opinion as a blot upon the Church of England; on the contrary, I mention it as an example worthy of your imitation in your dealings with those fellow-Christians who differ from you both within and without our own fold. Those of you who, being dutiful sons of the Church of England, yet find it hard to feel kindly and charitably towards those erring brethren whom she has included, should remember that they are acting in opposition to her comprehensive spirit. And those who think that it is impossible to sympathise with Christians without our own fold, on account of their differing opinions on points not essential to salvation, would do well to consider whether this difference is in reality greater than that which exists between members of the Establishment. And if they can live at peace with one another within the same forms, why should not conscientious Dissenters and conscientious Churchmen live, I do not say within the same forms, but within the same feelings of Christian love and harmony?

Contemplate for a moment the divine excellency of those great truths which unite us to all Christians, both Dissenters and Churchmen, and which divide us from all beside. Conceive for a moment the being without the

laws of Christ, the law of holiness, love, and faith, which all acknowledge who bear His name at all—to be without the hopes of heaven through the Atonement, without the knowledge of God in His Son, and the presence of God in His Spirit. Ask yourselves what parts of Christian truth have been most mighty in rousing the world from the sleep of sin or of barbarism; what parts most soothing in sorrow, most cheering in doubt; and shall we not find that all these truths, which it is death to lose, and life to know, are precisely those which we share in common with all who agree in the worship and the service of our one and common Divine Redeemer? Can it then be the will of Him whom we both serve that we should look on pious and conscientious Dissenters (to whom alone these my remarks are directed, for with others of a factious and political cast I have no concern, and cannot sympathize), rather as our natural enemies, than our mistaken friends? And how are we to endeavour to modify the asperities which difference even on trifling points so unhappily but naturally engenders? I would answer, read the history of your own country, as given by both sides, and then see what excuses may be found for the errors of your brethren, in the complicated tissue of human affairs from which they emanated: I would say, read the lives of good Christians of all parties and churches, of whom the world was not worthy, and you will find men who, though separated here by forms, yet in their love of a common Saviour were linked together in their lives by that blessed bond; united in their deaths never to be divided. And to bring it yet more sensibly before your

eyes, look round upon your own circle of friends and acquaintance. If any is shocked by the harsh interpretations of to us the all-embracing declarations of the Gospel, by the Calvinist, let him consider with what practical love and charity many of these Calvinists adorn the gloomy theories of their predestinarian creed. If any is startled by the superstition or eccentricities of certain portions of the religious world about him, let him learn to admire the zeal and courage with which many of these classes devote themselves to what they conscientiously believe to be the cause of God. Let us then abide by the faith of our Protestant ancestors, whose object was to proclaim that there was a deeper and more scriptural unity than the unity of ecclesiastical organization or of ecclesiastical details—I mean the unity of Christian principle, the unity of the Spirit. Let us remember that to conciliate the adversaries of our Establishment is not to depreciate the Establishment itself. It is indeed a false liberality which would see good in every institution except that to which we are ourselves bound, by associations the most endearing, by intercourse the most hallowed, by vows the most sacred. Let us rather show both our liberality and our churchmanship, by acting in the spirit in which our Church itself was framed, by making it the object of our lives to fulfil those solemn pledges which we took upon ourselves when we became its members at our baptism—its ministers at our ordination. Let us hope that with God's blessing the general diffusion of scriptural and refined education, and the increased usefulness and accommodation of our Establishment, will in time recover

this large portion of our countrymen to the impressive forms of our beautiful liturgy—will teach them that the endowments set apart by our ancestors for the maintenance of the clergy have been in fact our best preservatives against some of those evils of worldliness which their own voluntary system so frequently, by their own confession, encourages—will point out to them, that civil and religious liberty is best preserved, not by excluding Christianity from all the highest functions of government and education, which most need its wisdom, but by enthroning it there more deeply and more firmly—that an Established Church like ours, when purified, as it ought to be, from those blots or abuses which time never fails to introduce into the most perfect of human institutions, is, as it were, the keystone of one mighty arch, which if dislodged will endanger the whole. Let us hope all this, and surely it is not too much to hope for institutions like those to which we belong, whilst at the same time, in thought, word, and deed, we sympathize in the spirit of that comprehensive prayer, which is enjoined by our canons to be weekly offered up in every pulpit, "for Christ's holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world." *

* I give, in the words of Bishop Jewel, the sum and substance of the feelings with which this charge was composed. "I have done my part. I have called you to peace. I have called you to love. I have called you to unity. Do now your parts. Do you ensue after peace. Love you each other. Continue you in unity together. God make you all one. God mollify your hearts. God grant you to love as brethren together. . . . . Alas! it is no great thing I require of you. I require only your love. I require only your friendship one towards another. I ask no more, but

Having hitherto directed your attention to general subjects connected with our Establishment, I shall now proceed to a brief consideration of others more immediately connected with the Diocese, for which purpose I must refer you to the following statistical tables.

The number of benefices in the Diocese amounts to 863; the number of incumbents to 646; the number of curates not incumbents to 215. Of the above-mentioned incumbents 313 reside in their parsonage-houses, 106 in their parishes though not in parsonage-houses, there being 326 benefices without parsonage-houses, and 162 with parsonage-houses but unfit for residence. The number of licences for non-residence is 237, of which 202 are on account of no houses or unfit houses; on account of ill health 29; and 6 only for causes not specified. With respect to incomes, there are in the Diocese—

33 benefices below	£50	per annum.
99 benefices varying from	£50 to 100	,,
108 ditto	100 to 150	,,
99 ditto	150 to 200	,,
163 ditto	200 to 300	,,
111 ditto	300 to 400	,,
90 ditto	400 to 500	,,
72 ditto	500 to 600	,,
32 ditto	600 to 700	,,
24 ditto	700 to 800	,,
14 ditto	800 to 900	,,

that your hearts may be joined in mutual love and unity together. Alas! it is a thing that soon may be granted of such as pray together; of such as have one heavenly Father; of such as are partakers of Christ's holy sacraments; of such as profess Christ, and will be called Christians."—*Le Bas's Life of Jewel*, p. 195.

6 benefices varying from	£900	to	£1000	per annum.
6 ditto	1000	to	1200	,,
5 ditto	1200	to	1500	,,
0 ditto	1500	to	2000	,,
1 ditto	above		2000	,,

It is satisfactory to find, on glancing over the above calculations, that the number of individuals altogether absent from the Diocese amounts only to 82, of whom 29 are so on account of ill health, leaving only 53 who may be considered as actual non-residents, most of them, moreover, having exemptions, it being obvious that to the remaining 202, who have either no parochial houses or such only as are absolutely untenantable from their size or state, no blame can be fairly attached, as the greater part of them are performing their own duty; and I am happy to have it in my power to say that this evil is gradually diminishing, 36 parsonage houses having been rendered tenantable or built in the last five years, and 43 in the fifteen preceding years. I need scarcely add, that no efforts shall be wanting on my part to carry out to the very utmost so beneficial a measure, and promote by every means in my power the building, where none exist, or the repairing and enlarging of parochial residences on every benefice in the Diocese where there is cause for complaint. And I avail myself of this opportunity to remind the clergy, that under the new Act just passed they are enabled to raise three years' income, to be paid off in thirty years, instead of twenty as heretofore. With respect to pluralities also, much in the way of palliation may be said, for on looking over the above tables it will be seen

that the stipends of 132 benefices out of the sum total, 863, are less than 100*l.* per annum, and 207 varying from 100*l.* to 200*l.*, making a total of 339, or nearly one half of the whole, less than 200*l.* per annum. No candid inquirer can surely bring a railing accusation against many of these ill-paid incumbents who hold more than one piece of preferment, more especially when it is borne in mind that the facilities for Church communion are far greater in this Diocese, I believe, than in any other in England, there being upwards of 1000 churches in the county of Norfolk and that part of Suffolk still attached to the see of Norwich. Let me not, however, in thus stating a simple fact, be misunderstood as sanctioning either non-residence or pluralities in any case where the distance is such as to prevent constant intercourse and personal superintendence, and where consequently the requisite duties neither are or can be discharged by the appointed incumbent. I look upon every case of non-residence or pluralism as a blot upon the spiritual character of our national Establishment, and a matter of regret that such should ever have been sanctioned by law, or allowed by prescriptive right. Though connived at in early times, yet even in those dark days the principle was reprobated, and again and again anathematized and protested against by the highest authorities of the then existing Church.* It is custom

* "I do not enter into the scandalous practices of non-residence and pluralities," says Bishop Burnet, "which are sheltered by so many colours of law among us: whereas the Church of Rome, from whence we had those and many other abuses, has freed herself from this, under which we still labour, to our great and just reproach. This is so shameful a profanation of holy things, that it ought to be treated with detestation and horror.

only that has reconciled us to the singular anomaly of stipends received and enjoyed for duties not performed. Under the law as it does now exist, it would indeed be harsh and unjustifiable to require that the holders of pluralities should be expected or required to resign preferments accepted under the law of the land. I wish to be distinctly understood as not casting any imputation on present possessors. I may and do lament for the past, but with confidence and hope for better things I look to the future. No friend of religion will deny that the labourer is worthy of his hire, and that they which preach the Gospel should live of the Gospel, and, in common with every true friend of our Church establishment, I would express the hope that the day is not far distant when arrangements will be made for considerably increasing the stipends of the almost innumerable cases where the clergy are so inadequately remunerated for services zealously performed, in this Diocese more especially, where, from the smallness of many of the benefices, the incomes are so very limited.

I cannot, while thus alluding to the incomes of the parochial clergy, pass over the bill for the commutation of tithes, without congratulating the Diocese on the rapid progress of private adjustments, which bids fair to silence those too frequent disputes and heartburnings

Do such men think on the vows they made on their ordination, on the rules of the Scriptures, or on the nature of their function, or that it is a care of souls? How long, how long shall this be the peculiar disgrace of our Church, which, for aught I know, is the only Church in the world that tolerates it? I must add, that I do not reckon the holding poor livings that lie contiguous a plurality, where both are looked after, and both afford only a competent maintenance."—*Burnet's Own Times*, vol. vi. p. 192.

between a clergyman and his parishioners. Few things have, I am persuaded, been more fatally detrimental to the advancement of religion than contests between the people and their spiritual pastors on subjects of secular and pecuniary interest. If no other advantages could or would be derived from the adoption of so timely a measure, this alone should entitle it to the approbation and support of all good and right-minded men; and, judging from my own experience, and the frequent communication I have held with the clergy on this subject, it is gratifying to find that its advantages are becoming more duly appreciated; and in the friendly and accommodating spirit with which these adjustments have been, in almost every instance, amicably and cheerfully settled, the world at large will be ready to acknowledge, what was obvious to all who inquired into facts, that with comparatively very few exceptions the clergy have been moderate in their demands, and forgone, for the sake of peace, and good will, and Christian principles, claims to the full extent of their legal rights.

I would lastly advert to a minor point, namely, respecting charges made, or sentiments expressed, through the medium of anonymous letters; and I gladly avail myself of this opportunity to express my unqualified disapprobation of complaints thus conveyed. I do not mean to say that there may not be extraordinary occasions and extreme cases in which such communications are justifiable; but these are the exception, not the rule. And when I know how prone busy and base minds are to cast a stone under cover, without fear of detection, and say that behind our backs which they

would not dare to say before our faces, I should think information too dearly purchased by opening such a door to slander and defamation. I shall ever be ready to apply a remedy for any irregularity fairly pointed out; but my clergy may rest assured that from anonymous assailants they have nothing to fear. In return, my reverend brethren, I rely on your exertions, your zeal, your perseverance, your high sense of the profession of which you are members, and the station you hold, to remove by your practice and conduct every cause for calumniation.

In conclusion, I beg once more to thank the very many amongst you for the kindness with which my suggestions for the improvement of parochial duties have been received, and your readiness in adopting them. And God grant that the friendly intercourse so lately commenced between us may proceed with renewed strength, without interruption. I trust you will ever find in me one willing, as far as he is able, to promote your welfare; and to you may I ever look as friends, ready and willing to assist me in upholding the true and vital interests of our national Church, and securing the great object for which we took upon ourselves the solemn vows of ordination—the promotion of the glory of God and the salvation of the immortal souls committed to our care.

SPEECH

OF

THE LORD BISHOP OF NORWICH,

In the House of Lords,

ON SUBSCRIPTION,

ON TUESDAY, MAY 26, 1840.

WITH NOTES.

For the circumstances under which this Speech was delivered and published, see the Memoir, p. 65, 66.

PREFACE.

As some passages in my speech of May 26, in the House of Lords, have been both misunderstood and misrepresented, I feel it incumbent upon me, in the situation in which I stand, to give, in greater detail than the occasion then admitted of, my explanations and authorities for the opinions then delivered.

My immediate reason for addressing the House, on the petition presented by the Archbishop of Dublin, was, that upon the introduction of the Rev. Mr. Wodehouse's name as one of my chaplains, and holding a prebendal stall in the cathedral of Norwich, I felt myself called upon to bear testimony to his uncompromising attachment to the fundamental principles of the Church of England, and unquestionable orthodoxy on every leading point of Gospel truth, which I had ample opportunities of knowing, and that his motives and scruples, emanating as they did from an honourable, candid, and delicate mind, were deserving of consideration, if not support, from those who had the real and permanent interests of our National Establishment at heart.*

* The Bishop of London, in a note on his Charge, 1834, thus alludes to Mr. Wodehouse: "An account of the proceedings of Sancroft, Stilling-" fleet, Tillotson, Tenison, and Wake, may be seen in the preface to Mr. " Wodehouse's reprint of Dean Prideaux on the Revision of the Liturgy. " Although I am not disposed to go as far as Mr. Wodehouse, I cannot " refrain from bearing testimony to the candid and Christian spirit which " breathes throughout his preface."

I was well aware that any opinion in favour of relaxing the terms of subscription might expose me to obloquy and censure. It has done so; but it has at the same time afforded proof, by many encouraging communications I have received, that there are within our Church, clergy as well as laity, some, and I have reason to believe a daily increasing number, who, fully alive to the difficulties under which they labour, are anxiously watching the result, and ready to hail the day when those difficulties may be removed, and a wider door of admission to the ministry opened for many valuable and zealous coadjutors who, with every kind and sympathising regard for our Establishment, are nevertheless withheld by scruples from offering themselves as candidates. And I believe that there is a large majority well aware that many liturgical improvements are desirable, who would heartily rejoice in them when effected, although they may be afraid of entering upon the question of change, especially when advocated by those to whom they are politically opposed.

If dissent is an evil, (and who can doubt it?) surely those who would attract instead of repel, who would expand instead of narrow the door of admission, are entitled to the thanks of all who, knowing how utterly impossible it is, and ever has been—by the strongest religious or political restraints in the power of man to impose, whether by an inquisition, acts of parliament, decrees of councils, or fiats of kings and convocations—to secure uniformity of opinion, would yet look for that more important and influential unity of a Christian

spirit in the bond of peace, which is neither hopeless nor unattainable, where men, "casting aside all hatred and prejudice, and whatsoever else may hinder us from godly union and concord" *—really and sincerely wish, and would strive, that from henceforth all may be of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, that they may with one mind glorify their common God and Saviour. Could we indeed boast of anything like unity within the pale of our Church, we might with some show of reason argue for the importance of stringent articles and formularies of faith; but is it so?

There never was a period perhaps of our Church history with so little harmony within the pale, and so fearful a prospeet of fiercer and wider dissension. "What a different front," says an observing prelate, "should we present as a Church to our opponents, were it not for internal divisions amongst ourselves"†—and in addition, let it ever be borne in mind that "the too much stiffness in refusing any variations"‡ from our formularies altogether fails in the proposed object of insuring a faithful ministry, it being too obvious that the niceties of metaphysical points of doctrine, with which our articles abound, are stumbling-blocks only to the sincere and conscientious inquirer. By the ignorant, the interested, the heedless, or the indolent they are disregarded or acquiesced in, without due investigation, as matters of mere form or expediency. And further, it may indeed be an unpalatable truth, but one not

* Prayer for Unity.—See Prayer Book Service on King's Accession.

† Burgess's Life, p. 504. ‡ Preface to Common Prayer.

therefore to be overlooked, that few comparatively of our candidates for the ministry are competent, from their years or learning, to form a decided and positive opinion upon many of those intricate points of scholastic divinity, the difficulties of which stand confessed in the volumes of controversial theology which have been written from the earliest to the present times—the lesson from which should be humility and forbearance, rather than that dogmatism and overbearing harshness which is too frequently displayed in our comments and discussions.

With a deep impression, arising from long and close observation of the advantages likely to accrue from some relaxation in the terms, or more explicit understanding of the duties of subscription, I now proceed to give my authorities for certain assertions in the following speech which have been called in question, persuaded that, by no inconsiderable portion of the reflecting and impartial members of the great Catholic Church of Christ, they will be received with the candour and justice due to those whose profession, end, and aim is to purify the Church from such abuses and objections as they in their conscience are persuaded impede her influence and circumscribe her usefulness.

SPEECH,

&c.

I SHOULD not have risen on the present occasion, had not the name of the Reverend Mr. Wodehouse, a prebendary of Norwich, been introduced into the present discussion. I agree that there are what some may deem almost insuperable difficulties in the way of any change in the Liturgy, and perhaps in the Articles. I see the magnitude of those difficulties; and I believe the clergy, as a body, would not consent to any change: but I trust that, without entering into the subject of the petition itself, or saying how far I agree with this or that party, I may be allowed to make a few observations on a subject which forms part of it, namely, to inquire how stands the question of subscription? For if it be true that there is anything approaching to the appearance of insincerity on the part of those making the subscription; if we seem to confess "with our lips "that we do not believe and confess in our hearts," we give to our opponents a vantage-ground, of which they will not be slow to avail themselves; and we shall only have to thank ourselves for having placed them there. Now how stands the question of subscription? I do not pretend to enter into all the particulars of the question; let it suffice to say that there are apparent

difficulties (I would press upon your Lordships' attention the word "apparent") about the subscription. If it were to be understood in the literal, most strict, and most stringent sense, it would create difficulties that must weigh heavily upon scrupulous and tender consciences; and, by continuing the difficulties, we should leave the way open only for those whose consciences have no scruples, and who would enter the Church only with a view to the profits and secular advantages to be obtained. But there is an answer commonly given, and a weighty one, to this objection. The Church has a sort of elasticity, which accommodates itself to the differences that exist. Those who accomplished the Reformation were placed in very difficult circumstances —they had to meet and consult the opinions of a body that included persons of very different sentiments and religious feelings. The Articles of the Church, therefore, were framed with reference to the opinions of a very wide body, who differed among themselves on many important points. (*Note* I.) A sentiment which must be familiar to those who hear me was once expressed in the speech of a noble Lord, a distinguished statesman and a member of your Lordships' House, who said that the Church of England had Calvinistic Articles and an Arminian clergy. And there are those who would infer from the same evidence that to Arminians the creed is sufficiently satisfactory, whilst it allows the admission of a Calvinistic clergy; in fact, that our Church is so constituted as to admit of persons of different minds and different feelings: and I might also say that it is calculated for all who agree in the funda-

mental, distinguishing features, and in the essential doctrines of the Christian Church. This being taken for granted, the question arises, what is the best policy to be pursued when scruples present themselves to which the letter of our formularies gives rise, and for the relief of which it has not sufficiently provided, and when these scruples are occasioned by a strict subscription which the framers of our formularies did not contemplate? I would recommend that we should boldly and honestly meet the difficulty. It does not become the Church of England—a Church founded on liberty of conscience and right of private judgment (*Note* II.) —to say that there shall not be a latitude of opinion within certain limits; and therefore I consider that, by in any way expanding the sense and meaning of subscription, a boon would be granted and a benefit conferred upon the scrupulous and tender consciences of men who are among, or may become, the brightest ornaments of the Establishment. I have, indeed, heard a Right Reverend Prelate, sitting before me, instance a case, in his own diocese, of a clergyman in the possession of a valuable living, of high character, and of unquestionable orthodoxy, who wished to resign his preferment because he entertained scruples which he could not satisfy. I might refer also to the case of the individual whose name has been mentioned by the Right Reverend Prelate near me (the Bishop of Lincoln)— I mean the Rev. C. N. Wodehouse, Prebendary of Norwich Cathedral. And here, my Lords, let one who knows him well speak in the defence, and bear testimony to the worth, of a clergyman who has shown, by

his scrupulous respect for conscience, how much he values it, and who, by his conduct and character as a clergyman and a gentleman, has set an example which I heartily wish were followed by every member of the Church, convinced that, if it were, the Church of England would have fewer enemies, and a vast accession of real and powerful friends. (*Note* III.) In truth, with respect to subscription, I never yet met with one single clergyman (and I have spoken with almost numberless individuals on the subject) who allowed that he agreed in every point, in every iota, to the subscription which he took at ordination. The fact is, constituted as we are, with different minds, every man must have a certain latitude; and all the petitioners require is this—that that which is consented to and allowed privately may be the avowed and acknowledged sentiment of the Church at large.

This petition contains nothing new (*Note* IV.); there is nothing that did not find a place in the measure of 1689, which was sanctioned by the Crown; that plan and this petition are almost *verbatim et literatim* the same. The monarch of that day proposed the plan, because he considered it necessary and essential to the safety of the Establishment; and archbishops, bishops, and professors of divinity, the clergy of high degree, and dignitaries of the Church, agreed in bringing forward a measure similar to that which has been referred to by the Most Reverend Prelate below me. And how came that measure to fail? I should blush to enter into the detail of the intrigues by which it was quashed. Your Lordships may remember them,

and refer to them; but, as a clergyman, for the credit of my Church, I will not. There was a catch-word, a popular cry raised, unworthy of those who had recourse to it; but it served to show the value of appeals *ad captandum vulgus.* That cry was, "Nolumus leges Angliæ mutari," as if we were the Medes and Persians; as if we would allow no change in the laws; as if the laws of the Heptarchy and of the Conqueror were still to remain for our guidance, without alteration and without change. Why do your Lordships sit here? Why do the judges of the land decide cases here, if the laws of the land are never to change? if they are not to be altered to meet the changes in times and circumstances which are constantly occurring? Upon that popular cry the question was swamped, or otherwise we should have had no necessity for further discussion at the present time on the subject: it would have been settled for ever, I trust to the credit of the Church and the advantage of the country. I am perfectly aware that there are difficulties—the most stupendous difficulties—in the way of any arrangement; but are we always to shrink from grappling with the question because there are these difficulties? The Most Reverend Prelate on my left (the Archbishop of Dublin), the other day, on another subject, speaking of difficulties, said truly, that whenever a difficulty presented itself men were inclined to say, "There is a lion in the way," and therefore to shrink from encountering it, and for that reason to take no precaution to avert existing evils. I do not advocate this change or that change; above all, I do not wish to make any alteration

that would not be acquiesced in by the public at large; but I do say that it is our duty to encounter and sift those difficulties, and so to legislate as to produce the results which change of times and circumstances imperatively demands. I have troubled your Lordships with a few remarks, with great diffidence and with considerable hesitation, and I wish what I say not to be misunderstood. In making the remarks which I have taken the liberty of offering, I am under the influence of no motive but an earnest and anxious wish to raise the Church in the estimation of the public, that none may say we are insincere. I would wish every possible abuse to be removed from it, that none may cast a stone or bring "a railing accusation" against it. So would I remove every obstacle in the way of subscription, by which tender consciences, agreeing on every point essential to Christianity, might be relieved from difficulties which I know weigh much with men of honourable and high feeling. If it be true that this is not an assembly which can legislate for the Church, still I am anxious and willing, and I earnestly entreat my brethren the Right Reverend Prelates around me, on their part also, to take the question into their serious consideration. I am confident that they, in their private moments of meditation, will see the propriety of doing something for the relief of those who are ornaments of our Church. There is one other point I would touch upon in conclusion; that is, I am confident that the time will come when this alteration, when this—I will not use the word "latitude"—but when this privilege of tender consciences will be allowed and acquiesced in.

It is for us, the heads of the clergy, to meet the difficulties of the case; for I am persuaded that if we do not, the time may come when, under other powers, under another pressure, we may be forced to do that which we may now do quietly, which it is now in our power to do voluntarily, and be compelled to adopt measures opposed to our feelings, and to which we should all object.

NOTE I.

"The Articles of the Church were framed on a reference to the "opinions of a very wide body who differed among themselves "on many important points."

This sentiment is in strict accordance with the well-known views of Cranmer.* "Let us leave the portal," said this eminent reformer, "as wide as we can, and "exclude none whom it is in our power to comprehend." And it will not be denied by any reader who has paid the slightest attention to the subject, and the times and circumstances under which our reformation was effected, when men, released from a dominant and intolerant priesthood—one of the greatest evils that can be inflicted on a Christian community—were permitted for the first time to enjoy liberty of conscience, that such was the intention of those who framed the Articles. I adduced the mode and object with which our formularies were compiled, to show that the principle of including within our Church as many as possible of those who, agreeing in fundamentals, differed on minor points unessential to salvation, was fully recognised by our Church itself, and to show that it only requires the full carrying out of this principle into practice to meet the difficulties of the present case. For is it not evident that the very comprehensiveness of our forms becomes a burden, instead of a relief to tender consciences, if each party

* Gilpin's Life of Cranmer, p. 150.

in the Church is supposed to subscribe in their most obvious and original sense those passages which were expressly retained to satisfy their respective opponents?

If indeed the present subscription be universally understood with that latitude which the wide embrace of our Church renders not only desirable but absolutely necessary, this is precisely what I have felt it my duty to maintain, in conformity with what I have stated to be the principle and intention with which the Church of England drew up her terms of communion at the time of the Reformation.

But if, indeed, every one who subscribes is supposed to subscribe his implicit and unreserved assent to every expression and proposition in the Articles and other formularies, in its full, obvious, and original sense, I confess myself unable to see how the Church and clergy of England would be able to extricate themselves from the difficulties into which such a course would throw them.

If all those who belong to the so-called low Church party are, for instance, to adopt, in their full and obvious sense, without any secondary explanation, all that was adopted from the ancient rituals to conciliate the Romanists; if all those who belong to the so-called high Church party are to adopt, in their full and obvious sense, all that was adopted by Cranmer or Jewel to conciliate the foreign Protestants; if all those whose studies preparatory to ordination have made them acquainted with historical criticism, are to adopt, in their full and obvious sense, those mistakes and oversights as to matters of fact which the state of knowledge rendered

unavoidable in the sixteenth century, it is difficult to see how our whole system can be saved from dissolution, especially when we remember that subscription to the Articles and Liturgy is required from other members of the Church besides its ministers—that it is required from all laymen who take their B.A. and M.A. degree at Cambridge and at Oxford, in *precisely the same terms* as those in which it is required from the clergy. This is, I think, a complete answer to an attempt which has been recently made to narrow the customary sense of the term of subscription, and to those who assert that "subscription to the Articles is "required not from all the members of our Church, "but from the ministers of the Church." The great body of the Church are, I repeat, indisposed to adopt, in their full and literal sense, every expression in every formulary of the Church. And let it not be said that many of these objections are trifling. They are indeed most trifling, on the hypothesis of a certain expansion or latitude being allowed; they are not trifling, but most important, on the hypothesis of *no* latitude being allowed; and if it is true in any degree that the alterations made to meet one tender conscience ought to be extended to meet all other tender consciences, it is much more true that, if no latitude is to be allowed in any subordinate point, we cannot make exceptions in one case more than another. Where then, it may well be asked, is this system of perpetual pressure to be stayed? Are men to be condemned as "eating the "bread of the Church unworthily" because they think that the Articles and Prayer-book are mistaken in

ascribing a doctrine to Augustine, a prayer to Chrysostom, or a creed to Athanasius? Are they to be driven from their preferments because they cannot yield entire and implicit assent to the Rubric at the end of the communion-service, or to the Rubric in the office for the communion of the sick? If they may remain, then what becomes of the strict and literal sense of subscription? If they, and with them their opponents also, are forbidden to remain, then in all seriousness I would ask, what is to become of the Church of England?

NOTE II.

"It does not become the Church of England—a Church founded on liberty of conscience and right of private judgment."

I should have thought my meaning sufficiently obvious, and beyond the reach of censure or misconception. Had it not, indeed, been animadverted upon as inconsistent with the character of a Christian clergyman, I should have thought it impossible to have been misrepresented. Had I been speaking, indeed, of the only true foundation of the true Catholic Church itself, I should have spoken of it as founded neither on liberty of conscience nor yet on "truth," both expressions being in this sense alike incorrect, but on the foundation of the Apostles and Prophets—Jesus Christ himself being the chief corner stone; remembering, as all must remember, when speaking of the Church in its highest and most awful sense, "that other foundation can no

"man lay than that which is laid, which is Jesus "Christ." I should have thought it equally clear that neither I nor any other Christian man whatsoever could be understood as maintaining in the Protestant Church *more* than "*as* great a liberty of conscience as is con- "sistent with the interests of religion." It is of course plain that I was neither speaking of the Catholic Church at all, nor even of the Church of England, except in its character of a Reformed Church, founded, *as such*, on the principles of the Reformation, which I again deliberately assert to be liberty of conscience and the right of private judgment, in opposition to that Church from whence it separated, in which the authority of popes, councils, and priests superseded all appeal to the Scriptures themselves, and by which, of course, freedom of judgment was strictly prohibited. And I am the more surprised at the misapprehension, and the terms in which that misapprehension was conveyed, as "a "libel upon the Church," when I consider the frequency with which the same statement has been made, more ably indeed, but not less fully, by distinguished divines of our Church, whose sentiments command respect, and of whom, when compared with many of their modern opponents, I would say,

"Mallem cum Platone errare, quam cum istis rectè sentire."

Thus, "the Protestant profession was founded on the "principles of *free inquiry and the liberty of private* "*judgment*." *

* Bishop Warburton, 4to edition, vol. v. p. 150. The reader will find much to instruct by perusing this celebrated writer's sermons preached at Lincoln's Inn.

"Our religious establishment is founded on the *right* "*of private judgment*, and freely allows to others that "liberty which it hath vindicated to itself."*

"The noble claim of *right* which Christians have "to *judge for themselves* was the foundation of the "*Reformation*."†

"To do God and ourselves right, it is necessary we "should with our utmost strength maintain the doc-"trine and power of that liberty wherewith Christ has "endowed his Church, without either usurping the "masters over others, or subjecting ourselves to their "servitude, so as to surrender either our judgments or "consciences to be wholly disposed according to the "opinions or wills of men, though of ever so excellent "piety or parts."‡

Archbishop Wake's testimony is equally strong in favour of this freedom of inquiry. Thus, "some there "are," he says, "the better to maintain their usurped "authority over the consciences of men, have set up "another method, and told us that the Prophet is to "give credit and authority to the Doctrine, not the "Doctrine to the Prophet; and, in consequence thereof, "have forbidden men to examine what is delivered by "them, and made them believe that it is sufficient that "they have it from such hands as can neither mistake "themselves nor mislead others."§ He then proceeds to show how strictly is the right of private judgment in

* Assize Sermon at Durham, Bishop Lowth, vol. v., 4to edition.

† Dr. Fiddes, in his Life of Cardinal Wolsey, pp. 342, 343.

‡ Bishop Sanderson's Seventh Sermon, p. 295.

§ Vol. iii., Sermon ii., p. 38.

accordance with the Scriptures, adding, "it will follow "farther that this right of examining what is proposed "to us in matters of religion is not any special privilege "of the pastors or governor of the Church, but in the "common right and duty of all Christians whatsoever."

Archbishop Sandys says,* "God in his mercy hath "remembered us to do us good, and to work our de-"liverance; of bond-slaves to make us free men, and "to restore us to the *comfortable freedom of conscience* "by the gracious liberty of the Gospel."

Dr. Waterland, when discoursing on the subject of Church authority, concludes by asserting that "a *liberty* "*of private judgment* should be allowed to all, as being "the common and undoubted right of all, whether con-"sidered as Christians or as men."

"The liberty of *private judgment* in religion," says a writer little inclined to make undue allowance, "I "acknowledge to be an inherent right of every man, "and confirmed to every Christian by the Gospel. If "any one is required by proper authority to profess his "belief or opinion on any article, he is certainly bound "as an honest man to make some profession according "to his own sentiments and convictions, whatever they "are."†

Lastly, "The liberty of private judgment is so far "from being dangerous to the Church, or destructive "of Christianity, that, on the contrary, it conduces "very much to its happiness and establishment. It is "in the multitude of those blessed witnesses, saints,

* Sermons, 8vo. xii.

† Roger's Preface, Lectures, vol. i. p. 61.

" martyrs, confession-fathers, defenders, and champions " of the Church, who, when they studied, wrote, and " argued for the truth, were in the nature of judges, " only that the Church has formed so many public " judgments, what she now holds and maintains, and " which are her present basis and support." *

All these do but re-echo the opinion of the great leader of the Reformation—of Luther himself—when he declared that "his conscience was bound alone by " the word of God," and when he congratulated his wife "not on having escaped from prison, but on free- " dom of mind and the right of thinking for herself."

I have adduced these quotations, which are sufficient, I conceive, to convince every impartial and unprejudiced reader that he who asserts Protestantism to be founded on the right of private judgment has ample authority from distinguished members of his own Church, in addition to reason and common sense, on his side. And I would conclude this part of my subject by an extract from two modern authors, whose sound learning and ability must ever entitle them to credit and respect. " The unity of the Church of Christ, it is not to be " doubted, is the object of your earnest desire and " fervent prayers. You deplore the existing disunion, " you deeply lament that the Church and the nation " are no longer one and the same. And what I have " now presented to candid minds concerns one of the " methods of counteracting the evil. Let us be well

* Ninety-fifth Essay on the nature, extent, and authority of private judgment in matters of Religion, 1711; dedicated to John Archbishop of York.

"assured that we shall never heal the distractions of "the Church, and restore Christian unity, by any state-"ments of Church authority which err at all on the "side of exaggeration and excess. That method has "been tried already, and has failed signally. It has "more than failed; it has produced a lamentable and "long-continued spirit of reaction, a spirit of resistance "even to the just authority of the Church, under which "the Church and the truth are at present suffering. "The very phrase, 'the right of private judgment,' is "an indication of the reaction. Let us guide the cur-"rent which we cannot restrain, nay, which ought not "to be restrained; and let us so inculcate the duty of "private judgment, as to recall men at once to the "love of truth and the desire of unity."*

"The encouragement which had been given to the "exercise of private judgment, and the necessity that "followed, and was readily obeyed, of appealing to the "sole authority of the Scripture, had swept away the "foundation of Romanism, and brought into the minds "of men principles and motives powerful enough to "throw down the strongholds of their early associa-"tions."†

* Edward Hawkins, D.D., Provost of Oriel, Duty of Private Judgment.
† Cardwell's History of Conferences.

NOTE III.

"*In fact, with respect to subscription, I never yet met with one "single clergyman (and I have spoken with almost numberless "individuals on the subject) who ever allowed that he agreed "in every point, in every iota, to the subscription which he "took at ordination.*"

On this passage I can only refer to the former NOTE I., and repeat that, if the subscription at ordination is understood to apply to every expression and every proposition, to every point, to every iota, in its full, obvious, literal, or original meaning, I never met (nor do I ever expect to meet) any persons who allowed that they thus agreed to it—it is indeed morally impossible that they should. They may not all have objected to the same points, nor have the points to which they objected been of the same importance, nor have the objectionable points been incapable of a favourable interpretation. But to some one point or other, of more importance or less, on one side or the other, if taken in its full original sense, every one to whom I have spoken on the subject has objected. Of course it is obvious that there must be some doctrines in which an active and unreserved belief is necessary, and has by honest clergymen always been given; doctrines, without which it would be impossible not only to subscribe, but to use our formularies or join our communion at all. Of these great doctrines, and of a belief in them, it would have been as irrelevant as it would have been unnecessary for me then to speak. On all these points the character of the petitioners and of the petition spoke as

decidedly as it was possible for any words of mine to speak. It was clear, from the very nature of the case, that the language of the petition, and the remarks which it called forth from me, related only to those points which, being confessedly of comparatively minor importance, had from time to time created a scandal to tender consciences, and which are likely to arise only in proportion as they are concerned with the external and changeable, rather than with the fundamental and unchangeable parts of those formularies, to which, in all main points, I am glad to have the opportunity of declaring my belief that the great body of our Church, whether clergymen or laymen, are devotedly and deservedly attached. Many reasons might be assigned for this, in addition to the one I gave, viz. "that, constituted as "we were with different minds, every man must have a "certain latitude or allowed expansion." "That all "men should be of one mind," says Jeremy Taylor, "is "neither necessary nor possible;"* and with equal truth has Warburton declared "that a thorough discipline of "uniformity, which brings all to one dead level in the "Church of Rome, is utterly impracticable in the "Churches of the Reformation," adding that "schism, "which all must admit to be an evil, is one which "nothing but the Church, by widening its communion, "can prevent or cure."†

In the first place, with regard to the early age at which young men are admitted into orders, I would ask whether it can be rationally stated or believed that, by their usual education, attainments, experience, and

* Liberty of Prophesying, p. 6. † Warburton, vol. iv. p. 154.

capacity for reasoning, our candidates are competent to form an opinion, comprehend, or weigh maturely every shade and metaphysical subtlety involved in our Articles and formularies. I think not, and, in expressing this as my opinion, cannot omit an expression of regret that a longer state of probation and trial is not required before admission to full orders. Far better would it be that candidates for the ministry should serve, three or four years at least, as deacons or subordinate assistants, before they were considered sufficiently experienced to undertake the duties of an incumbent. The ministry of the Church of England is, I believe, the only one in which untried and inexperienced individuals are allowed to enter upon the highest duties of their profession without an apprenticeship proportioned to the magnitude of the undertaking and importance of the office. At the early age of twenty-three years and a half a young man may find himself appointed to populous districts, with all the complicated difficulties of regulating the morals, civilization, and religion of parishes requiring the sound judgment and practical experience of a mature age.

In the next place, it is impossible that any men should agree in all details, for the simple reason that our Articles and formularies involve contradictory points which cannot both be held, and, consequently, an affirmation of the one must be a negation of the other. The whole subject-matter under discussion, in fact, is but a paraphrase of the following extract from Burnet:—

"Some have thought that they are only *Articles of*

"*Union and Peace*; that the sons of the Church are "only bound to acquiesce silently in them; and that "the subscription binds only to a general compromise "upon those articles, so that there be no disputing nor "wrangling about them. By these means they reckon "that, though a man should differ in his opinion from "that which appears to be the clear sense of any of the "Articles, yet he may with a good conscience subscribe "them, if the Articles appear to him to be of such "a nature that, though he thinks it wrong, yet it seems "not to be of that consequence but that it may be borne "with, and not contradicted;" and that he had a leaning to this expansive character of subscription is clear from the conclusion he draws, viz. that a higher subscription would in many cases "be a great hardship," inasmuch as it "would exclude some very deserving "persons from the service of the Church, by requiring "a subscription to so many particulars, concerning "which they are not fully satisfied." *

In full accordance with Burnet, Bishop Bull thus writes to the Countess of Newburgh:—"But possibly "he (the Romanist) intends that latitude of sense which "our Church, as an indulgent mother, allows her sons "in some abstruser points (such as predestination, &c.) "not particularly and precisely defined in her Articles, "but in general words capable of an indifferent con-"struction. If this be his meaning, this is so far from "being a fault, that it is the singular praise and com-"mendation of our Church. As for our being concluded "by the Articles of our Church, if he means our being

* Burnet on Articles, p. 7.

"obliged to give our internal assent to everything "delivered in them upon peril of damnation, it is con- "fessed that few, *yea, none of us that are well advised,* "will acknowledge ourselves so concluded by them, nor "did *our Church ever intend they should.* For she "professeth not to deliver all her Articles (all I say, "for some of them are coincident with the fundamental "points of Christianity) as essentials of faith without "the belief whereof no man can be saved; but only "propounds them as a body of safe and pious principles "for the preservation of peace, to be subscribed, and not "openly contradicted, by her sons. And therefore she "requires subscription to them only from the clergy, "and not from the laity;* who yet are obliged to "acknowledge and profess all the fundamental Articles "of the Christian faith no less than the most learned "doctors. This hath been often told the Papists by "many learned writers of our Church."†

Archbishop Bramhall, indeed, goes still further. "We do not suffer any man to reject the XXXIX "Articles of the Church of England at his pleasure, "yet neither doe we looke upon them as essentialls of "saving Faith, or *legacies of Christ and his Apostles,* "but in a meane, as pious opinions fitted for the pre- "servation of unity; neither doe we oblige any man to "believe them, but only not to contradict them. . . . . "Some of them are the very same that are contained in "the Creed: some others of them are practical truths "which come not within the proper lists of points or

* The Bishop is here incorrect, as laymen taking their degrees at our two Universities are required to subscribe to the Articles. See p. 94*.

† Bishop Bull's Works. Oxford, 1827; vol. ii. p. 211.

" articles to be believed. Lastly, some of them are " pious opinions or inferiour truths, which are proposed " by the Church of England to all her sons, as not to be " opposed; not as essentialls of Faith necessary to be " believed by all Christians, *necessitate medii*, under " pain of damnation." *

Besides many of the more trifling discrepancies in our Rubric and services, which render literal acquiescence impossible, I would mention one or two of a more important character, in which Churchmen are neither unanimous in belief, nor universal in assent. Let me ask, deliberately and solemnly, whether there is a single clergyman living who believes that every individual not "keeping whole and undefiled" the Catholic faith, as it is minutely defined and analyzed in the Athanasian Creed, "without doubt shall perish everlastingly"? Be it observed, the Creed literally understood makes no allowances, no distinctions, no contingencies, but unconditionally and unequivocally asserts that all who receive it not are doomed to irretrievable perdition. Granting (though the Creed makes no such concession) that 500 millions and upwards of pagans and heathens, out of the 800 million inhabitants of our globe, are not meant to be included in this sweeping anathema, it should be remembered that the whole Greek Church, professed Christians as they are, must of necessity be included, as its members, after mature consideration, are at variance with other Christian Churches respecting the procession of the Holy Ghost, a point especially referred to in this Creed

* See Schism Guarded, p. 245.

—and yet every sincere and conscientious member of that Church, however firm in his belief and reliance on our common Saviour, must, in the estimation of every clergyman of the Church of England who holds every point and iota of her formularies in their literal sense for ever be excluded from the merits of his Redeemer's death hereafter. I repeat solemnly that I never met with a single clergyman who believed this in the literal sense of the words, and, for the honour of human nature and Christianity, I trust that not one lives in our enlightened age who would deliberately aver that such was his belief.

And that this rigid and exclusive interpretation, however in unison with the intolerant and persecuting spirit of the times in which the Creed was composed, when the real object of the disputants, so far from being truth in its purity, was not to convince, but to condemn their opponents, has never been universally or cordially received by the members of our Church, is clear, from the well-known fact that many of our ablest divines, such as Barlow, Tillotson, Patrick, Stillingfleet, Secker, Waterland, Tomline, and Bishop Blomfield, &c. &c., have exerted their utmost ingenuity in explaining, qualifying, and modifying the literal meaning of these damnatory clauses, so as to bring them into accordance with the general feeling and belief of a Christian Church; such also was the opinion of Burnet, whose work on the Articles is too well known and too highly appreciated not to be received as of sufficient authority: "The common answer of the most eminent men of the "Church, as far as the memory of all such as I have

"known could go up, have agreed in this, that these "condemnatory expressions are only to be understood "to relate to those who, having the means of instruction "offered to them, have rejected them, and have stifled "their own convictions, holding the truth in un-"righteousness, and *choosing darkness* rather than light. "Upon such as do thus reject this great Article of the "Christian doctrine are those anathemas denounced: "not so as if it were hereby meant that every man who "does not believe this in every tittle must certainly "perish, unless he has been furnished with sufficient "means of conviction, and that he has rejected them "and hardened himself against them." *

So also, with reference to the various differing and allowable senses in which the "descent into hell" is interpreted. Burnet well observes, "if men would "therefore understand all the other articles in the "same largeness and with the same equity, there "would not be that occasion given for unjust censure "that there has been." †

Again, take the important subject of regeneration: our Church in its formularies, if understood according to the letter, requires that its members should believe that regeneration actually takes place at Baptism: and I need not trouble my theological readers with the almost numberless authorities who insist upon its being an article of faith that no other regeneration is requisite; and yet, I believe, no one will deny that a very considerable portion of our clergy, more particularly of

* Burnet on the Articles, p. 134. † Ibid., p. 11.

those termed (and I use the term in a respectful sense, knowing and duly estimating the high character of many of them) the Evangelical clergy, are of a very different opinion. Were I to quote passages on this point, I might fill a volume. One alone shall suffice, coming as it does from a prelate of high authority in a large and influential religious circle—I mean Daniel Wilson, Bishop of Calcutta: he thus unequivocally expresses his opinion:—"Whoever virtually resolves this "mighty change of nature into an external reception of "the sacrament of Baptism, and flatters men with the "hope of being real Christians when they are still dead "in sin, and far from God and spiritual religion, is, in "my judgment, essentially wrong."*

There is another point on which I have reason to believe the assent of a subscribing clergyman is at variance with the letter at least, if not the real intention and meaning, of the formulary: I allude to Absolution and the retention and loosing of sins, expressed in such strong language in our Liturgy, in the service of the visitation of the sick, and the Ordination of priests. In the former the words are, "By his authority (*i. e.*, our "Lord Jesus Christ) *committed to me, I absolve thee* "from all thy sins," &c.; and in the latter, "Receive "the Holy Ghost for the office and work of a priest in "the Church of God now committed unto thee by the "imposition of our hands: whose sins thou dost for-"give, they are forgiven; and whose sins thou dost "retain, they are retained." Respecting the former words, I have heard many clergymen express the pain

* Christian Observer, vol. xxxii. p. 30.

they felt in uttering them, shrinking, as conscientious minds ever must, from the assumption of a power of so awful a character, while others, from equally conscientious motives, abstain altogether from pronouncing them. With regard to the latter, high authorities, in conformity with the intention of those who retained the words in the ordination service, have explained them, and, if I am rightly informed, do now explain them as they were originally used—as a prayer that the Holy Spirit may be received, rather than as an authoritative declaration that it is then and there actually imparted. Thus Morinus affirms that the ancient forms of Ordination, as well in the Latin as the Greek Churches, were only prayers for the Holy Spirit, and invocatory, not indicative or imperative, which usage, as he proves, began to be added in the margin of the old formularies about five hundred years ago.* That the views of the Anglican Church correspond with those of Morinus would seem to be borne out by the prayer at the corresponding stage in the sister office of Confirmation. The officiating prelate does not (as in the Romish Church) *declare*, but (as in the Greek) *prays*, that God will defend the child. This was also Burnet's opinion.† "On the supposition that such as do sincerely offer "themselves up, on a divine motion, to the service of "the ministry, these words, *Receive the Holy Ghost*, "may be understood to be of the nature of a wish and "a prayer; as if it were said, *May thou receive the Holy* "*Ghost:* and so it will better agree with what follows,

* Comber's Off. of Ord., p. 358, ed. 1699.

† Burnet on the Articles, p. 481.

"and *Be thou a faithful dispenser of the word and* "*sacraments.*"

Again, with reference to the retention and loosing of sins, unless such qualified interpretation and considerable latitude be generally understood, we, the Clergy of the Reformed Protestant Church, assume a right of tremendous responsibility, more becoming the character of the Roman Catholic Priesthood, in saying, that unless we, as ministers of the Church, "do forgive" and "absolve," the sins of a dying man must descend with him to the grave, with all their fearful pressure; and that if we choose to retain them, he cannot escape their fearful consequences. If this is to be received according to the letter; if it is to be believed in every iota as thus laid down, in the sense in which there is too much reason to believe many of our earliest Reformers, still under the shackles and prejudices of the Romish faith, believed it—assuredly no one is justified in assuming any latitude; but we are warranted in claiming such liberty. "We of this Church" (says Burnet), "who use it only to such as are thought to be "near death, cannot be meant to understand anything "by it but the full peace and pardon of the Church: "for if we meant a pardon with relation to God, we "ought to use it upon many other occasions."* The reader requiring further information on this subject, may be referred to Bingham (vol. viii. p. 438, &c.), who, in discussing this delicate point, affords such an expansion of interpretation as may well justify a subscriber to the formularies in departing from a literal

* Burnet on the Articles, p. 356.

adherence to "all and everything contained and pre-
"scribed" in our Liturgy. A literal interpretation on the question of absolution he considers as "a manifest "abuse of the ministerial power, tending directly to "discourage virtue and encourage vice" . . . . . "it "were to imagine one of the vainest things in the "world, that Christ, to make his priest's words true, "would make his own words false; as they must needs "be, if any outward absolution, given by a fallible and "mistaken man, could translate an impenitent sinner "into the kingdom of heaven." The literal interpretation and priestly assumption, indeed, of such a pretended power, appears not to have been much known before the time of Thomas Aquinas, who was one of the first to write in defence of it, about the year 1250, against another doctor, who maintained that the ancient form of absolution of the Church was not this indicative form, but an impetratory form, by way of prayer, deprecation, or benediction, viz., *Almighty God, grant the absolution and forgiveness, &c.*; which interpretation is confirmed by older writers, for instance, St. Jerom,* who says, "It is a pharisaical arrogance for a bishop or a priest, "under the pretence of having the keys of heaven, to "assume to himself the power of condemning the inno-"cent, or of absolving the guilty. He that does so "abuses his commission, and must expect to give ac-"count to God of his illegal administration." Again, some bishops "or priests, not understanding the place "where our Lord says to Peter, '*Whatsoever thou shalt*

* See the passages quoted at length in Bingham, vol. vii. p. 627; vol. viii. p. 439, &c.

"*bind on earth,*' &c., assume to themselves something "of the supercilious pride of the Pharisees, so as to "imagine they have power to damn the innocent and "absolve the guilty; whereas, before God, the only "thing that is inquired into is the life of the criminals, "and not the sentence of the priests."

There is another point in our Liturgy to which I would refer the reader—the Commination Service, containing the following passage:—

"Brethren, in the primitive Church there was a "godly discipline that, at the beginning of Lent, such "persons as stood convicted of notorious sins were put "to *open penance*, and *punished in this world*, that "their *souls might be saved in the day of the Lord:* "instead thereof, until the *said discipline may be restored* "*again, which is much to be wished,*" &c. &c.

What this godly discipline is Gratian (as quoted by Wheatley*) tells us, namely, that "the penitents, clad "in sackcloth, with naked feet, &c., were to be intro-"duced into the church, when the Bishop all in tears "and the rest of the clergy, after repeating the seven "penitential psalms, threw ashes upon them, and then, "by command of the Bishop, were turned out of the "church, all the clergy following after, repeating over "them the curse upon Adam," &c.

Is there, I would ask, a clergyman who deliberately wishes for a restoration of such a discipline?—and as to the doctrine inculcated, will it, or ought it to find a single advocate amongst the members, lay or clerical, of the Church of England professing a reformed faith?

* Wheatley, Common Prayer, p. 220.

Is there any clergyman who will come forward to sanction the doctrine that our souls by penance in this world may be saved? To these questions there can be but one answer, which Burnet * furnishes when speaking of fasting, it being, he emphatically observes, "as a "prescribed task to expiate our sins, a scorn put upon "religion." And on calm consideration I am persuaded that every sincere friend of Protestantism must be earnestly desirous of purifying his Church from every such relic of Popery in the letter, as much as the common sense and feeling of the times have already done in the spirit.

NOTE IV.

"*This petition contains nothing new; there is nothing that did not "find a place in the Bill of* 1689, *which was sanctioned by "the Crown; that plan and this petition are almost verbatim "et literatim the same. The monarch of that day proposed "the plan, because he considered it necessary and essential to "the safety of the Establishment; and Archbishops, Bishops, "and Professors of Divinity, the clergy of high degree, and "dignitaries of the Church, agreed in bringing forward a "measure similar (almost verbatim, as I have said) to that "which has been referred to by the Most Reverend Prelate "below me.*"

On this passage it has been remarked that it is not new; that both what it stated and what I remarked upon it had been also said by Bishop Hoadley; "that "it was said less perfectly by his commentators, and "that it was said more clumsily on occasion of the "Feathers petition in 1772." That much similar lan-

* Burnet on the Articles, p. 356.

guage, with regard to subscription, was not unnaturally used by the persons thus justly disparaged, is perfectly true; but it is no less true, and I cannot but think it a most culpable oversight to overlook the fact, that it was used equally by divines whose names as naturally repel, as those of Hoadley and his coadjutors naturally excite suspicion.

And it is with great pleasure that I find myself supported on this point by the authority of a prelate justly celebrated for his learning and unassuming character, who in the course of this very debate expressly declared himself in favour of that latitude which the petitioners demanded, and which I intended myself to support; of that very "*expansion*" which of course neither he nor I would ever "wish to extend beyond the line of truth," but which I trust we shall both of us "always be ready "to accommodate, as far as in us lies, to the pecu-"liarities of the infirm and imperfect nature which our "conscientious brethren share with ourselves." I allude to the Bishop of Lincoln, who, in reference to the Rev. Prebendary Wodehouse's conscientious objections to certain passages in the Athanasian Creed and other parts of the Liturgy, declared that, if "a candidate "stating that he entertained the same views as those "held by Mr. Wodehouse came to him for ordination, "he should not consider those views as an obstacle to "his admission into Holy Orders. He believed that "a similar opinion had been given to Mr. Wodehouse "by other Prelates."

It is hardly necessary to say more on the subject of the proposed revision in 1689. But to those who

remember that the commission included a large portion of the dignitaries of that time; that it consisted of "ten "bishops and twenty divines, many of whose names "form the brightest ornaments of our Church;" * that it touched on all the topics of the petition in question; and that it was only frustrated by the means which I have described; it must appear, I think, to every unprejudiced and candid reader, that the petition of this year need not have been met by obloquy, which must apply fully as much to that of 1689, and would not by any calm reasoner have been compared to the Feathers Tavern petition, and to the opinions of Hoadley, referred to for the purpose of bringing it into contempt, but with which it had no necessary connexion whatever; when it expressed, on some points, the feelings of Bramhall, Stillingfleet, Bull, Porteus, and the present Bishop of Lincoln, and, on other points, so nearly coincided with those of Tillotson, Tennison, Burnet, and Prideaux.

I have thus as briefly as possible touched upon the prominent points in my speech, and given in support of them a few extracts from the mass of which I might, had it been necessary to enter more minutely into the subject, readily have availed myself: but sufficient I hope are given for the conviction of those who are willing to enter upon the consideration of the subject of subscription with that seriousness and sobriety which its importance demands.

If the early Reformers confessed that their work

* History of the Church of England, by the Bishop of St. Asaph, vol. ii. p. 377. Birch's Life of Tillotson, p. 181.

was incomplete, still retaining somewhat of the leaven of the old religion; if in 1689 some of our ablest divines turned their attention to the subject, confessing that our formularies required "to be renewed" that they might be made more suitable to the state of the Church;* if, in subsequent years, the same necessity has been avowed by others, high in station and eminent in piety, why is not the case to be met openly and boldly? The longer the work is delayed, the greater is the danger impending over us, and we may at a future period be compelled by public opinion to pay a higher price, and make more serious sacrifices, than would now be requisite: at all events, if the aversion to change amongst those who have influence is deep-rooted and insuperable, why not resort to the less objectionable mode of an authorized latitude, which I have reason to believe would meet the views of many of the clergy, and to which even the most cautious or timid could scarcely object? I insert the following extracts from a series of lectures which I have heard were well received by an audience containing a large proportion of clergy, as illustrative of my suggestion.

"It is undeniable that there are passages in some of "our services, and those of vital and fundamental "importance, which are variously understood by our "clergy: the effect of which upon the most conscien-"tious and exemplary of the laity is highly detrimental "to the best interests of the Church. To apply a remedy "here, to minister to this secret tremour so as to remove "its cause, and give steadied confidence to our friends

* Tillotson's Life, fol. 50.

" in their several advocacies of our general system—
" this would be to strengthen beyond calculation the
" forces of the Church. I am tremblingly alive to the
" delicacy of the ground on which I have now ventured
" to tread. I have surveyed the hosts of armed op-
" ponents, ready on every side to be roused to active
" hostilities by the slightest attempt at the addition,
" omission, or alteration of even a single word in our
" venerated ritual. I am thoroughly convinced that,
" at this moment, no proposal, even of inspired wis-
" dom, if we could have it, would secure unanimity of
" adoption and give entire satisfaction to all parties.
" Nevertheless, strong in the consciousness of honest
" attachment, deeply feeling the necessity of some
" movement in this matter if we are to be prepared for
" the gathering conflict; and believing that true Chris-
" tian love, however it may cause momentary pain, can
" never give, to Christian brethren, permanent offence;
" I will suggest what has occurred to me, and scatter it
" from this place as a seed, either to fructify or to decay,
" as seemeth best to our heavenly Father. The sug-
" gestion which I venture to make has this advantage,
" that it would not erase a word, nor add a word, nor
" alter a word, in any of our services; and yet, if in-
" troduced by the proper and competent authorities,
" it would gladden many a heart that trembles, and
" strengthen many a hand that hangs down, among
" conscientious and devoted Churchmen.

" It is simply this: that the passages referred to as
" they stand in our services be placed by authority
" between brackets, and the clergy authorised to read or

" not to read those bracketed clauses, according to their " varying judgment and convictions. The consequence " would be, that no change at all would take place in the " practice of some of the clergy. They would read on " all occasions, as they do now, the entire service as it " stands. Others would avail themselves of the con- " ceded option, and omit the bracketed passages, or some " of them; and many, perhaps, would read or not read " the passages in question, according to the varying cir- " cumstances of the particular case. Neither would our " uniformity sustain any serious injury thereby. Already " we are in the practice of quite as great an amount of " deviation from rigid uniformity, grounded upon a " similar liberty of choice. Of the opening sentences " of our public service, the officiating minister may read " only one, and any one he pleases, out of eleven, or " he may read all the eleven, according to his preference " on any particular occasion. Also, there are certain " collects which may or may not be added, in reading " the accustomed service, at the option of the clergyman; " or, as the Rubric expresses it, ' the same may be said " also as often as occasion shall serve after the collects " either of morning or evening prayers, communion, or " litany, *by the discretion of the minister.*' " *

The writer concludes by expressing, and I fully agree with him, his " anxious hope that this matter will be " taken into serious consideration in the proper quarter, " and adjusted wisely, in the light of matured experience " and observation." That it may be so, do I as sincerely wish: that any disinclination was ever expressed,

* M'Neile's Lectures, p. 247.

I as sincerely lament; and more particularly that it should in any form have emanated from the Right Rev. Prelate who followed me in the debate. "I confess," said he, "that I am one of those who would strongly "deprecate any such alteration, and I am convinced "that there exists amongst the great body of laymen, as "well as amongst the great mass of the clergy, a strong "indisposition to meddle with the formularies of the "Church. . . . . If an alteration were to be made for "one tender conscience, an alteration ought to be made "for any other tender conscience. . . . . Therefore I "strongly deprecate your Lordships' tampering, in any "degree, with matters of this kind." From that Right Rev. Prelate, indeed, I might well have looked for a different expression of opinion, and for support and encouragement, rather than disapprobation, judging from the sentiments he had delivered in a Charge, about six years before, on the subject of the various changes which might be adopted in the resources and property, the discipline, formularies, and liturgy of our Church.

"It is undoubtedly incumbent (he then observed) "upon us to do all in our power to render the Esta-"blished Church efficient in the highest possible degree ". . . . and if, as I am persuaded is the case, changes "can be made (he is here speaking of Church property) "with perfect safety to the Establishment itself, I hope "we shall not be deterred from adopting them by the "unreasonable clamours of our adversaries, nor by the "hasty and officious zeal of some of our friends. Let "us rather be desirous of making those well-considered "and salutary amendments which may take away from

" the one an occasion of cavil and reproach, and satisfy
" the reasonable wishes of the other in a manner con-
" sistent with the stability and honour of the Church.
" We shall do wisely, I think, in availing ourselves of a
" respite from imminent danger, to go round our bul-
" warks, and mark the defects thereof, with a view to
" their restoration; and to place our outworks at least
" in a state of defence, even though the citadel itself may
" need no substantial repair. It is true that *nothing*
" we can do in the way of reform will appease our
" enemies . . . . . but something should be done to
" satisfy our own consciences. . . . . During the last
" few years a great variety of projects have been laid
" before the public for alterations in the discipline and
" formularies of our Church. So great, indeed, has
" been the variety, that it has afforded a plausible
" ground for arguing that, as it will be impossible to
" satisfy *all* who are desirous of change, we need not
" attempt to satisfy *any*. It cannot be necessary that
" I should point out to you the fallacy of such a mode
" of arguing: what is reasonable, and salutary, and safe,
" we should admit, though it may be claimed but by a
" few; what is extravagant, or hazardous, we should
" resist, though clamoured for by multitudes. . . . . .
" If I were to be asked what my own opinion is as to the
" expediency of attempting any alteration in the Liturgy,
" I should be deficient in candour and truth if I did not
" acknowledge that I think the Liturgy susceptible of
" improvement. It would be little short of a miracle
" were it otherwise: and I know not why I should be
" ashamed or reluctant to avow an opinion which was

" entertained by Sancroft, and Stillingfleet, and Ten-
" nison, and Wake, and Secker, and Porteus."

He then alludes to the difficulties attendant on their introduction, in which I had in my speech fully concurred; and as fully do I concur and as "heartily pray" with him "that a season may come"—and may it not be far distant—"when the question can be looked at " with calmness and candour; and if the recent conduct " of the Dissenters forbids us to look forward, with any " sanguine hope, to an extensive comprehension of those " who differ from us, that something may be done for " the satisfaction of many who are sincere and zealous " members of our Church." *

I have only to add that, had the Right Rev. Prelate, who expressed these his deliberate sentiments in 1834, manifested in his speech of 1840 a disposition to follow them out in their true spirit and legitimate results, the conscientious men who signed the petition might have entertained a just hope that he would have lent his powerful aid in supporting its prayer, and in securing for them what they asked, namely, the candid and deliberate consideration of "what measures should " be adopted to render the letter of our Prayer Book " and the Subscription to our Articles and Liturgy " consistent with the practice of our clergy and the " acknowledged meaning of our Church."

* Bishop of London's Charge, 1834.

A CHARGE

DELIVERED TO

THE CLERGY OF THE DIOCESE OF NORWICH,

AT THE

SEPTENNIAL VISITATION,

IN 1845.

A CHARGE,

&c. &c.

My Reverend Brethren,

Seven years having elapsed since my primary visitation, I am again, according to the accustomed usage of this Diocese, called upon to address you. But before I proceed to other matters, permit me to express the satisfaction which I feel, in common with all who have the true interest of our National Church at heart, that, in so short a time, so many prejudices, and so many obstacles affecting her welfare, impeding her progress, and undermining alike her respectability and her usefulness, should have passed away.

Education has made rapid strides in the right direction, assumed its due importance, acquired a more real and enlarged character, and been released from many of those incumbrances which materially limited its application to the wants and necessities of more or less every branch of our rapidly increasing population. Other changes, the benefits of which are becoming daily more apparent in every department of our ecclesiastical polity, have been effected by several legal measures which, under the late and present Government, have been successively enacted. Of these the most needed and the most important are those produced by the Act

of 1 and 2 Vict., and by the Act for carrying into effect the reports of the Ecclesiastical Commissioners, which indeed may be identified in some measure with the other, coming into operation nearly at the same time; and though some of its enactments must be admitted to be of doubtful tendency, working *pari passu*, in the general principle of its enactments, for the same salutary purpose of purifying our Church, and giving her increased efficiency. By the latter, the different episcopal sees were judiciously reorganized, and their incomes so rearranged and comparatively equalized as in a great measure to do away with the serious evil of translations. By the former, to a great degree, was removed the monstrous abuse of holding benefices in plurality, to the number of three and four, or to the amount of even seven or eight in some instances—an abuse, I believe, confined entirely to the Church of England; the inevitable consequence of which was non-residence and corresponding neglect of duty. When an impartial observer looks back to the times in which such practices, though in direct opposition to the intentions of those who reformed our Church, had gradually, during our apostacy from original purity, even received legal sanction, he will feel surprised how a national establishment could exist under such a weight of just odium. And the day will doubtless come (rather is it not already dawning?) when such observers will marvel at the apathy of those who, while professing themselves the friends and supporters of a pure, spiritual, and reformed religion, could allow such an incongruous state of things for a moment to exist unrebuked and unrestrained. These

great measures for our deliverance from impending evil, and, I am persuaded, ultimate ruin, were followed up by some others which I have only time briefly to enumerate,—amongst others, a Discipline Bill, which is however so exceedingly defective, that it in a great measure fails of its intended object of checking immorality and profligacy; and which I mention chiefly for the purpose of expressing a hope that it will, at no distant period, be revised and rendered more efficacious. Other Bills there are for facilitating the erection of churches, and endowments for districts heretofore unprovided. For all these benefits, conferred within the brief limits to which I have alluded, I must again repeat that a debt of gratitude is due to those rulers who, in their respective administrations, past and present, have so effectually raised our ecclesiastical position, and proved themselves to be in truth the sincerest friends and supporters of our Church.

But though, since last we met, we have such abundant cause for thankfulness in the removal of some of those cankering evils which were preying as it were upon the very vitals of our Establishment, I cannot overlook certain alarming symptoms of disorders, which, if fully ripened, may affect it almost as injuriously as the evils of which I have already spoken, and which, swelling daily into magnitude, and extending in operation, I feel myself called upon to notice. I need scarcely say that I refer to the movement which has of late years taken place amongst a considerable number within the pale of our Church, whose ability and piety in many instances cannot be questioned, whatever may be the censures which

we are bound to pronounce on their peculiar opinions. Before, however, I touch upon the more prominent points to which I think it my duty to advert, I am desirous of saying a few words on one which, though not in itself of the most importance, is likely to be misunderstood and unduly decried. I allude to the zeal displayed for the restoration of churches, justly claiming the approbation of those who for so many years have had cause to lament the ruinous and dilapidated state of our places of worship, sinking as many of them were, and as some of them still are, into absolute decay—scarcely fitted for the purposes for which they were destined by the founders, who left them in a state which we, who boast of a purer faith, might have done well to uphold. For my own part, conceiving as I do that the gifts and talents placed at our command were meant for our cultivation, I cannot understand the arguments of those who would oppose their development to the fullest extent in the service of Him by whom they were imparted; and it is upon this principle, therefore, that I would encourage the introduction of the highest exercise of art in all that relates to ecclesiastical architecture and decoration, internal as well as external. I cannot enter into the devotional character of the man who can look without emotion and admiration upon the masterpieces of the great sculptors or painters portraying scriptural subjects; and I need scarcely remind you that, had not religion patronized and encouraged the one and the other, the most distinguished professors in these sister arts would have remained in obscurity. I am aware of the reply: they pander, it is said, to idolatry, and may

again become the objects of superstitious worship. In a former age, when the minds of men were under the control of a superstitious and designing priesthood, such reasoning might have weight, but I must confess I cannot now hear it without mingled sentiments of pain and surprise. In our more enlightened age such fears are surely exaggerated: let us rather cherish it as the special privilege of our Protestant faith that we can now use, without danger, what was once a temptation to Popery—that we need not, like the Puritans of old, banish the influence of art from the sphere of religion, and return to that rude spirit which went forth as the destroyer of all that was beautiful, glorying in its barbarous mutilations, but offer the noblest works and faculties of man as the best sacrifice to the worship of God. Then will the restoration of our Church become the restoration of Protestantism, rather than of Popery —of Protestantism as it came fresh from Luther himself, whose sagacious mind, as we all know, fully discerned the need of external aids to impress spiritual truths on imperfect man;* and I need happily go no further than this Diocese for a gratifying proof that there is no necessary connexion between Tractarian views and a spirit of architectural improvement, when I see the zeal which has been displayed in this direction by individuals decidedly opposed to the party in question, even though in other quarters it may have given the first impulse, and been the instrument of much good.

* "The devil opens his large mouth and roars out 'Spirit! spirit! spirit!' destroying all the while all roads, bridges, scaling ladders, and paths, by which the Spirit can enter."—*Luther's Works.*

Instead of entertaining fears on account of this encouragement to arts displayed in painting and sculptures and ecclesiastical decoration, I would look rather with hope to the promotion of a purer and more enlightened taste amongst the people, and that so they might become important aids in education. They may, or rather must, tend to soften and improve the mind, for the day is gone by when the friends of a narrower system of education would openly venture to deny that the enlargement of the human mind may not be rendered also the means of an enlarged measure of religious feeling.

But I should consider myself as failing in duty, and deficient in that candour and fair dealing which you, my Rev. Brethren, have a right to expect from your Diocesan, if, having touched upon the subject of Tractarian opinions, I did not unequivocally give my reasons for dissenting altogether—not only from their late extravagances, but from the very fountain-head whence they originally flowed, and with which they are avowedly, closely, and inseparably connected—from the keystone and very fulcrum on which the system is based—the doctrine of apostolical succession, as held and applied by Tractarians. My opinions are too well known on this point to require that I should enter into any lengthened details. I have expressed them elsewhere * sufficiently to make it needless for me to enlarge here upon the grounds why I regard this opinion as unsupported by Scripture and history, and as leading to no good results in practice. Let me only, to avoid misunderstanding, briefly remind you of the reasons which should,

* See Memoir, pp. 62, 63.

at all events, induce you to hesitate before you place permanently before your flocks a tenet which will not bear minute inquiry, and which is calculated rather to alienate the minds of close reasoning and calmly reflecting men from our Church, than to attract them to it. Let me remind you, in the first place, of the great uncertainty which hangs over the very beginning of this supposed chain of apostolical descent, which in its very first origin has no authority whatever in the New Testament to rest upon, and in its successive links is involved in such obscurity and perplexity, that no one yet has been able to disentangle the confusion; and this is surely enough to make us pause before we make so slender a basis the foundation of so vast a superstructure. And when to this we add the manifold corruptions, both of faith and practice, into which the Greek, Roman, and other early Churches have fallen, it is difficult to see how any member of the Church of England can regard the possession of this so-called succession in the light of a safeguard to purity of life or orthodoxy of doctrine. It is true that in the minds of disinterested, single-minded, and humble-hearted Christians it may be productive of no evil results, but disinterested, single-minded, and humble-hearted men have not been in times past, and may not be again in times to come, its exclusive maintainers; and your own experience will suggest what have been and may again be the consequences, when such a doctrine is cherished by men covetous of power, given to intrigue, influenced by ambition and worldly self-interested principles. And further, let me call to your remembrance that this doctrine is not to be

found in our Liturgy, Articles, and Homilies—that the Reformers (generally speaking), with Cranmer at their head, were opposed to it, expressly disclaiming it, and maintaining, not once only, but often, that the only true apostolicity was apostolicity of faith and practice, and that the only true apostolical succession was a succession of apostolical doctrine and apostolical practice.

And, in conclusion, let me ask its advocates, even were the arguments against it less overwhelming than they are, whether, in these days, it is sound policy to press as an established principle of our Church, that, unless we can trace our ministerial pedigree through some of those very same foul channels by which the Romish priesthood exercised a fatal sway over the liberties and consciences of mankind for so many centuries, we have neither right nor title to be considered authorized teachers of the Gospel?—In a word, that piety and devotion in our calling, without this apostolical succession, are but the "hay and stubble" of our claims to be a legitimate priesthood? Is it wise, rather, is it Christian, to insist, in these days, that the laity are bound to reverence and obey as ministers those who may be without moral fitness for their office, solely on their claim to be in direct succession from the Apostles? Let us pause before we are over earnest in pressing claims so liable to excite the contempt of that large discriminating portion of society who feel that it is not upon such grounds as this that our pure Protestant Church of England was built, and now stands.

Is it not an alarming instance of neglecting the end for the sake of the means, when we see clergymen with

the best intentions pressing points like these with such ill-judged zeal as to estrange from our Church those whom the general piety and increasing activity of its clergy was beginning to bring back to us, or when we see the rising hostility of large bodies of the laity against those who have thus unduly and injudiciously advanced the pretensions of priestly power? Surely it is alike the wisest and the most Christian course not to endeavour to control the laity, by urging upon them the duty of absolute submission, but rather to endeavour to awaken them to a true sense of their own high and Christian responsibility—not to tell them that we, the clergy, are the Church, and that they are to hear and obey us; but to impress upon them that they themselves are integral and important members of the Church, and "ourselves their servants for Jesus Christ's sake;" that they ought to have the same interests at heart which we have, and that they, equally with us, are bound to promote, defend, and advance the cause of true Christianity through the length and breadth of the land. This great truth, my Rev. Brethren, which I ventured to urge upon your consideration when I first came amongst you, is far more scriptural, far more necessary, and far more indisputable than any pretensions to clerical power amongst ourselves. Let the laity once be convinced that they, like us, are component parts of the Church, and the clergy need then have no fear for their own just rights and privileges; but let the clergy once succeed in identifying the Church solely with themselves, and I then fear that no preaching of apostolical succession, or submission to ecclesiastical authority, can pre-

vent the indifference, or the hostility to religion, which must be its probable consequence in the country at large.

It is needless to point out the tendency of such views as I have spoken of to inspire an exaggerated estimate of the importance of forms and ceremonies, and to lead the young and inexperienced to dwell more on controversies of this character than is either compatible with Christian prudence or Christian spirituality. Amongst others, there is one dispute which will more especially present itself to many of you, on the subject of baptismal regeneration; and here, without entering into a thorny discussion, for which this is not the place, let me urge upon the younger part of my hearers a few remarks which can never be out of season Let them, before they speak often and much on this subject, ask themselves whether they have rightly understood the sense in which the word "regeneration" is or may be used in the Church service, or the sense in which they use it themselves. Let them, before they press any view of their own upon their flocks, urge every member of those flocks to put this question to himself, Have I truly repented and received the Gospel? Have I produced those fruits of regeneration which God will require at my hands, and without which regeneration is but an empty name? If St. Paul says, "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh"—so as truly may we say he is not a Christian who is one outwardly, he is the Christian who is one inwardly, and the true and most important regeneration is that of the heart, in the spirit and not in the letter: for as "in

Christ Jesus neither circumcision availeth anything nor uncircumcision," so in like manner neither will the outward form of baptism avail anything, unless shown by its fruits, and faith which worketh by love. The fact is, the greater part of the dispute is, with most men, one of words rather than realities; therefore, with regard to the term used in our baptismal service, be it our first endeavour to fulfil and to make your flocks fulfil (on your part and on their part) those conditions to which alone the strong language of those promises is annexed. Let the parents in earnestness of devotion bring their child to the font, praying inwardly that God's grace may be imparted, and in consequence that it may lead the rest of its life according to this beginning, attended by sponsors as sincere and as earnest, determined to act up to the full measure of the office they have undertaken; and if the service is thus performed, and the grace of God imparted, as implied in the term "rightly administered," few, we believe, will be prepared to deny that a child so presented would be graciously accepted, and might be pronounced to be in a regenerate state and born again. Would that our baptismal service was always thus "rightly administered," instead of being too often considered as little better than a mere form prescribed by our Church, and to which its members ought to conform.

One other point connected with the present question I would here briefly touch upon, namely, that controversy which, utterly insignificant as it is in itself, has in the last few years assumed such an unnatural importance that it cannot be passed over altogether in silence. I allude to the vehement disputes of which we have lately

heard so much, and far too much, concerning the surplice and the gown, the practice of offertories and the revival of various other obsolete usages and ceremonies—points in themselves, every one of them, in my judgment, so thoroughly trifling, that I shall not think it worth while to pronounce any authoritative opinion respecting them. It is painful and distressing to reflect that in this age, and in this country more especially, where men are justified in exercising their own discrimination and understanding, and where evils of such gigantic magnitude demand our immediate and undivided attention, we should be distracted by disputes concerning which defeat or victory ought to be alike unimportant in the eyes of all sensible observers. But the very insignificance which ought to have prevented the agitation of such controversies at all, now that they are agitated makes their solution more difficult. To settle the precedence of technical and in part obsolete usages is not so easy a matter as many on both sides seem to imagine; for a proof of which we have only to look at the pages of controversy which have been filled on amlost every subject of dispute. Arguments of weight from high authority were no sooner urged on one side, than arguments equally valid were adduced on the other, by an opponent equally able and competent to give an opinion; and thus by the sleight of men we have been tossed to and fro by every wind of opinion, and their real meaning and bearings have been rendered still more ambiguous and contradictory than they were before. In this unsatisfactory position (admitted as it is so to be by all) the question naturally suggests itself as to what may be

the remedy. Our Church presents too many examples of what are not remedies, but aggravations of the evils. Witness the oppressive Act of Uniformity of Queen Elizabeth, punishing with barbarous severity all who were not ready to conform to the whole of the rubrics and services, although her enactment may admit of palliation from the circumstances in which the reforming Church was then placed, on its gradual emancipation from the tyranny of the Church of Rome. Witness still more the 2nd Act of Uniformity in the reign of Charles II., put in force on the ominous eve of St. Bartholomew, an Act which has been justly described as "most disastrous, tyrannical, and schismatical,"* inasmuch as its authors, it is plain, were not seeking unity but division, not purifying and purging the temple, but banishing from its arena, amongst the two thousand ministers whom it expelled, some of its brightest ornaments, who could not conscientiously and *ex animo* "declare their unfeigned assent and consent to *everything* "contained in our liturgy and formularies." Such false and forced remedies as these have always tended to perpetuate and increase the evil which they were designed to cure: and still more must this be the case in the present instance, where the lapse of time has rendered a rigid universal conformity to the same regulations far more difficult than at any former period.

Two methods alone present themselves as likely to produce any salutary effects; the first would be the adoption of such measures for their revision as are sug-

* See Archdeacon Hare's admirable dedication of the sermon entitled "Unity and Uniformity."

gested in the Preface to our Book of Common Prayer, which declares the hope "that, according to the various "exigency of times and occasions, such changes and alter-"ations should be made therein as to those that are in "places of authority should from time to time seem either "necessary or expedient." This remedy, however, although the most natural, and likely to be the most efficacious for satisfying scruples, and for enabling our Church to receive the assistance of many who are now repelled from our ministry, is, I too much fear, for the present at least, all but hopeless. I shall indeed always be ready to present petitions, or receive addresses, tending towards an end in itself so much to be desired, and to which, it is my firm conviction, we must ultimately resort; and it is gratifying to entertain the persuasion, founded on private communication made to me by several clergymen, that many are anxious for such a revision, and that their number is on the increase. But, at the same time, I cannot conceal the fact that the attempt at any revision of our formularies is beset with so many difficulties—too many, I grieve to add, of our own making—and receives so little encouragement, that to look to it as an immediate remedy for our present perplexities would, I fear, be chimerical; although, in the mean time, we should not fail to cultivate every opportunity of advancing, by however slow degrees, towards it.

The only remaining course, therefore, is, that we should consent to regard the existing laws and usages of our Church as we should regard other laws and customs which have existed for an equal lapse of time

without alteration. That an unauthorized though mutually understood latitude and discretion is taken to a considerable extent, is too obvious to admit of question or doubt. I am persuaded, my Rev. Brethren, that you will, every one of you, recognise the fact, either in your own experience or that of others, that there is no such thing as a literal observance of the regulations prescribed by our rubrics and formularies. I mention this simply as a fact, not as an accusation; well knowing, as we all must do, that absolute and constant conformity to obsolete usages and habits would be altogether incompatible with the times we live in. There are indeed cases where compliance would be impossible, even not to speak of such contradictions between the several parts of our formularies as absolutely preclude a strict adherence to any detail. There are, besides, a vast number of points where the observance, if possible, would be foolish and injudicious, because it must depend, not on the mere letter of the law, but on the times and circumstances to which it has to be applied: our rubrical forms have now been so long unaltered that they have of themselves taken the pressure of the age; and the very amendments which were vainly attempted in 1689, and which councils and convocations could only have effected with much toil and trouble, have, in some instances, been gradually produced, like any of the other silent operations of nature, and a tacit reformation has been brought about by Time, the great innovator, in which things have found their own level, and the spirit and not the letter of the form has been obeyed. If once we give up, as all thinking men must do, the

literal observance of every jot and tittle of the rubric, we have virtually admitted that latitude and discretion are allowable. We have placed ourselves in a dilemma, from which I can see no escape, and it only remains for Christian prudence and charity to fix the limits and degrees of it in every particular instance. But, meanwhile, and until it is possible to have an authoritative judgment and revision of the points in dispute, it is essential to the well-being of our Church that this law of desuetude, this comprehension of various usages and various opinions within our Church, should be as openly as it has been tacitly acknowledged. We all, in our several stations, should remember that no one has a right to cast the first stone, or to behold the mote that is in a brother's eye, considering not the beam that is in our own. He alone, of the clergy present, who can sincerely and conscientiously satisfy himself that he has complied with every requirement of our formularies, is justified in charging his brethren with negligence or disobedience with respect to rubrical observances. The want of some such acknowledgment has indeed been keenly felt by many scrupulous minds, who are not satisfied to rest in the obvious discrepancy between our theory and our practice, and (besides being the cause of rendering many truly pious men averse to becoming candidates for our ministry) has led also to many needless imputations of dishonesty from those who had not sufficient knowledge of the difficulties in which the subject was involved to prevent them from casting hasty censures upon others. This perception and acknowledgment is, I trust, becoming more general and

more open than before; and I repeat, that, unless our National Establishment is to continue in its present excited and disturbed state, this must of necessity be adopted as the next best remedy after the former alternative of a revision, which various causes seem to postpone for an indefinite period.

In the mean time, my Rev. Brethren, it is for you, and it is for me, to consider solemnly and calmly the course which under present circumstances it behoves us collectively and individually to pursue for the well-being of our Church, and for the furtherance (through her instrumentality) of Christ's kingdom upon earth. In the first place, I would urge upon your continual attention and recollection that all the outward and visible signs and symbols of a Church—her rites and ceremonies, the very sacraments themselves—are but the means of attaining the inward and spiritual grace. Beware, then, lest you turn means of grace into means of offence: beware of the fatal error of the present time, by which the real interests of our National Establishment have been too often compromised in seeking to enforce its rights. Many who hold themselves in special manner to be the true sons of the Church, have, by taking this line, done more to alienate their congregations and create schism, than a professed enemy could ever have accomplished. Upon the principle I have recommended I shall always endeavour to act, in any case that may come before me, or in any advice that may be required of me, and shall be most unwilling to sanction or encourage any return to obsolete usages injudiciously enforced, although, while the law remains in its present

state, I may have no authoritative power to prevent or forbid them. There is enough for me to do, and enough for you, if we, my Rev. Brethren, carry out in their fulness, of spirit and meaning some part of our rubrics, about which there is no doubt, no controversy —which are plain, unambiguous, and undeniable. I do not feel myself called upon to enforce compliance with the literal injunctions of the rubric for daily service, for instance, upon the principle above stated; but I do feel myself bound to endeavour to procure for every parish and every congregation in my diocese those services for morning and evening prayer every Sunday which are so entirely part and parcel of the system of our Church. It was a matter of considerable surprise to me to find what had been, and what still was, in that respect, the state of the diocese when I first came here. At the beginning of the century the usual morning and afternoon services were not performed in more than 151 benefices, and so late as when I last addressed you, in 1838, out of above 900 benefices, including about 1040 churches and about 1000 clergy, there were still nearly 500 instances of similar neglect, though I am happy to say that since that time about 300 additional services have been introduced. Now nothing but this laxity of by-gone days could have made the attempt to suggest or enforce a return to a better system appear in the light of an unnecessary or inexpedient innovation. It was not therefore to be expected that the effect of this condition should be immediately overcome, but, in the gratifying testimony I have received from many clergymen of the result

of a second service for their congregations, I would encourage others, to whom the experiment (so to call it) is still new, to hope that they may also find amongst their people an increasing desire to avail themselves of the privilege of public worship in proportion to the increase of the opportunities and facilities afforded to them, and to the zeal and attention with which the change has been carried into effect. From the peculiarities of local circumstances, consolidated livings—in many of which, however, though by law I cannot compel, there can be no question as to the expediency of adopting it—inadequate stipends, making it difficult to procure assistance where assistance would be indispensable to the performance of the services—and from other causes, I have not been able, at present, to effect so much as I desire and as I hope to do; but the improvement that has already been effected fully justifies me in keeping my object steadily in view.

There are two other points upon which I have also been anxious to give full effect to the declarations of the rubric, and in effecting which I am confident that every friend of the Church will go with me, namely, christenings and burials. I was equally concerned and surprised to find a custom prevailing (chiefly in towns, but not unfrequently in rural districts) of the general use of the form of private instead of public baptism for infants, who were thus never formally received into the Church. I trust that, in consequence of the measures I have taken to check this practice, the evil is in a great degree diminished; but, as I have reason to fear that to a considerable extent it still prevails, I think it my

duty to request every clergyman on no account (cases of sickness or danger only excepted) to depart from the prescribed custom of our Church. And this is the more incumbent upon me, because the use of the full service is not only prescribed in the form of baptism itself, but is also constantly implied in the questions respecting godfathers and godmothers in the Church Catechism, and which children cannot with any propriety be called upon to answer in the affirmative, if, as is so generally the case, they have had neither the one nor the other. The other point, respecting burials, relates to what I must call (to say the least) a very objectionable custom, which prevails, I have also reason to believe, to a very wide extent—that of making a marked difference between the wealthier and the poorer classes—performing over the remains of the latter but half the funeral service, and taking the corpse at once to the grave; while the mourners of the wealthier classes are alone admitted within the church, and entitled to the whole of our beautiful and impressive service. I can have no hesitation in expressing in the strongest terms my unqualified disapprobation of such distinctions. In the eye of God the rich and the poor stand alike, and surely at the grave their remains should be entitled to equal consideration. I conceive, and I am borne out by high authorities, that the supposed discretion on the part of the officiating clergyman, as to his taking the corpse at once to the grave, is limited to cases of infectious disorders. In conclusion, with respect to these two last-mentioned points, I have only to say that, during my own long ministerial practice, I in one in-

stance only, that of a child dying of a very infectious disease, considered myself justified in not admitting the corpse into the church, and reading the whole of the service; and that, with respect to baptisms, I also invariably used the full, entire service, unless the child was certified by its parents to be in a precarious or dangerous state.

I shall request your attention to but a few more remarks on local points connected with the diocese before I take my leave. My first relates to the re-establishment (for it is not a new institution) of Rural Deans; and in speaking of it I cannot refrain from expressing my satisfaction in having been able to carry out a measure which, from my first coming to the diocese, I had contemplated, though not finally introduced till after serious and mature deliberation. Its success has surpassed my most sanguine expectations: I may almost say that it has reanimated the diocese, and been a means of imparting information and infusing a spirit the benefits of which are incalculable; and I must be permitted to avail myself of this opportunity for offering my sincere and heartfelt thanks to those gentlemen appointed to the arduous office for the labour they have bestowed, and I may add (for I cannot indeed call to mind a single exception) the conciliatory spirit they have displayed in the performance of their respective duties. I am equally bound, and as cordially do I thank those clergy who have supported me and them, by endeavouring to follow out my instructions delivered to the Rural Deans, and also to those churchwardens, many in number, who have on their part shown a

similar good feeling, and exerted themselves in putting these recommendations into effect.

I would, in the next place, notice another point to which I attached very great weight—the erection of parsonage-houses, respecting which my report is equally satisfactory: no less than 98 having been either altogether built, or improved and enlarged so as to render them fit for the occupation of a resident clergyman, since I last addressed you. And as several others are in hand in greater or less degree of progress, we may reasonably hope, before the close of the year, to congratulate the diocese on an increase of considerably more than 100 parsonage-houses.

On the subject of education, too, I can speak as favourably, founded as my report is on answers to queries issued by me to the Rural Deans, and forwarded by them from a large proportion of parishes within their respective deaneries: partly, however, owing to some of their returns not having been filled up with uniform details, my information is not so precise and correct as I could wish. Still, from the data before me, I think we may come to a conclusion not very remote from the truth. At present, then, from 40 deaneries I have accounts from 37 parishes: the result of which is, that on my coming to the diocese in 1837, exclusive of dame, and private, and endowed schools, there were, in connexion with the Church, about 600 day or Sunday schools; not connected with the Church, including British and Foreign schools, about 236: since 1837 there have been established, in connexion with the Church, about 277; not connected with the Church

about 73: and, in addition, I have also to notice several others in various stages of progress connected with the Church. Taking the diocese as containing rather more than 900 benefices, including, as some of them do, more parishes than one, we shall have, on a rough calculation from the above data, an average of schools before 1837, connected with the Church, about 740; not connected with the Church about 290: since 1837, in addition, connected with the Church, about 340; not connected with the Church about 110: making a total connected with the Church about 1080; not connected with the Church about 400. It is probable, however, that this estimate of the number of schools not connected with the Church may be less than the truth; an error founded on certain difficulties in many particularly populous places of ascertaining with accuracy the real number of schools not in connexion with the Church. I might also remark, that in the greater number of these the system, I have reason to believe, of teaching, is much in advance of the old imperfect and inefficient mode, and the extent of information afforded equally superior in practical character and usefulness. These are cheering features and gratifying compensations for other difficulties with which we have to contend in this our day. But I would remind you, my Rev. Brethren, that perseverance and activity on our parts are essential to the salutary influence and progress of education. The clergy, you may remember, about five years ago, strongly asserted, when the question of National Education was entertained, that they were "the only authorized directors of public teaching,

"and as such had a right to the superintendence of "any system of National Education" of the country. The question of this exclusive right of the clergy on this point may be one of doubt, but there can be no doubt whatever that it is the imperative and bounden duty of us all to abide by our principle, and not in the mere name, but in earnest reality, to become the superintendents of our own schools. That such superintendence will, in many cases, occupy a large portion of our time, and call for much exertion of mind and body, is undeniable; but no exertions can be applied to better account, and I sincerely hope that, after the high and praiseworthy professions we have made of zeal and interest in the cause of education, we may in no instance afford cause for charges of neglect or indifference with regard to this important duty.

You are probably all aware that, in addition to the usual testimonials required of candidates for ordination, I have further required from each clergyman signing such testimonials a private letter stating what opportunities he had of personal acquaintance and knowledge of the candidate's character and habits of life. I was induced to resort to this plan from having frequently during my professional experience seen cause to lament the facility with which testimonials were obtained, and signatures affixed, as mere matter of form, in some cases coming under my own immediate observation, in favour of individuals whose characters were in every way exceptionable. Bear then in mind, my Rev. Brethren, how much the very respectability of our profession depends not on formal but *bonâ fide* testimonials. I am

sure that every reflecting clergyman will concur with me in the propriety (rather let me say the necessity and duty) on my part of taking every possible precaution to guard against an evil from which our Church has in so many instances suffered, and is still suffering severely. I was also influenced by another reason in requiring these precautionary letters (having myself experienced the difficulty, to which we may be at times exposed)—that I hoped thereby to be doing an acceptable service to those clergymen who might be applied to for testimonials in cases where (however unwilling they might be to give them) they might be, for obvious reasons, at a loss how to refuse them. Here then the requirement of a private letter comes in aid; for many who might have felt a difficulty in declining to sign an accustomed document would gladly avail themselves of the reason to refuse this which the condition of writing a private letter (entering into details not required in the formal testimonials) afforded. It is indeed greatly to be regretted that such solemn and important documents as testimonials are not made more stringent, and less capable of evasion than they are; and accordingly, under this impression, by many who were alive to the difficulties I have been frequently thanked for the requirement of this additional precautionary measure.

I cannot allow you to depart without repeating what I said in my former Charge on the subject of anonymous letters, as I wish to make it as publicly known as possible that I invariably decline reading all anonymous communications, which, I am sorry to say, are still occasionally forwarded to me. No doubt the informa-

tion may, in some cases, be useful and well meant, but, knowing, as we all must, what power for evil, what a medium it may be, and too often is, for the gratification of private malice affecting the character of clergymen, I cannot bring myself to encourage so questionable a practice. Should there be any individuals here present who have thought fit to address me anonymously, I wish them to know that, whatever may have been their communications, they are altogether unknown to me. At the same time I would wish it to be as fully understood that I shall be always ready to pay every attention to information conveyed by correspondents of all classes, turning my attention to complaints of abuses or irregularities which ought to be made known, and for which it may be in my power to provide remedy.

In conclusion let me remind you, as the summary of what I have said, that unity of spirit, not uniformity either of opinion or ceremonies, is the end at which we ought all to aim—that variety in unity, as in the works of nature so in the works of grace, is the perfection of God's creation. Let me impress upon you, as a consequence of this, that, though a more speedy settlement of some of the questions which most distract us may appear desirable, yet that it is our business meanwhile to wait for it in patience and faith, if untoward obstacles delay it beyond its natural time. And in this our waiting time let us endeavour, so far as in us lies, not to aggravate the evil by unnecessary recriminations and attacks. That Christian liberty and toleration which we are bound to extend even to those without the pale of our Church, we are still more bound to extend to those who differ

from us within it, observing herein the rule, which is now fully as applicable as when it was at first laid down in the Preface to our Prayer Book, "that whereas in this our time the minds of men are so diverse that some think it a great matter of conscience to depart from a piece of the least of these ceremonies, they be so addicted to their old customs; and again, on the other side, some be so newfangled that they would innovate all things, and so despise the old, that nothing can like them but what is new; it has been thought expedient not so much to have respect how to please and satisfy either of these parties, as how to please God and profit them both." Lastly, let us remember above all things never to sacrifice the end to the means, the substance to the shadow, bearing well in mind that wise judgment of Archbishop Bramhall, who "looked upon those Churches that stood upon nice opinions as in a tottering condition, as if the temple were reversed, and the weight rested on the pinnacles." Fix your attention on those great and undeniable evils which lie at your very doors, and on those great and unquestionable truths which are the common property of all Christian ministers and every Christian Church, and then you will not be tempted to attach over importance to forms, or to busy yourselves with questions about obsolete canons and rubrics. Look steadfastly in all your works to Jesus, the author and finisher of our faith, to Him who is the same yesterday, to-day, and for ever, remembering that He is the centre alike of all Christian doctrine and all Christian practice; that in proportion as you recede from Him you will both diverge more and more widely from one

another, and also be led to rest upon what is inferior and subordinate; that in proportion as you draw near to Him you will both be brought nearer to each other and also approach more closely to the real essence of true and vital religion, which ought, and I hope ever will be, the prominent object of that National Church which we, my Reverend Brethren, as its officiating ministers, are bound to uphold in purity and efficiency for the spiritual welfare of the people committed to our charge.

SERMON

PREACHED IN NORWICH CATHEDRAL,

JANUARY 10, 1847,

BEING THE SUNDAY AFTER THE

SUDDEN DEATH OF JOSEPH JOHN GURNEY,

MEMBER OF THE SOCIETY OF FRIENDS.

(*See Memoir*, p. 78.)

SERMON,

&c. &c.

Watchman, what of the night?—Isa. xxi. 11.

UNDER circumstances unnecessary to state, but which were such as to afford me neither time nor thought for due preparation for the subject on which I feel myself called upon to address a congregation this morning, I must claim your indulgence for many deficiencies which might have been avoided if I had had the command of leisure from the pressure of other business; but I felt that there was one event which has crossed our pathway in the past week, so deeply connected with the interests, sympathies, and feelings of this city, so interwoven with our best affections, that I could not but make every exertion in the performance of what I conceived to be a duty, as well as a tribute, however imperfect, to the memory of a departed individual, who, though dead, yet speaketh, and whose good works do follow him, like the meteors which, traversing the firmament in the night season, leave behind them in their course a radiant and a shining light. Claiming, then, your indulgence, I would request you to accept the will for the deed, bearing in mind that it is out of the abundance of the heart the mouth speaketh. When I last addressed you from this place it was the blessed season of Christmas, a season of joy and gladness, fitted for the closing of a

Christian's year. Another year is now dawning upon us, but its dawning has been clouded over by the calling away of one whose life promised a longer continuance, and whose natural season for being summoned to his last account, according to the usual term of mortal life, might have been considered as far removed. But Death, when thus brought, as I may almost say, so visibly before us, tells a lesson fitted for the commencement of a new year, reminding us that the race is not to the swift, neither the battle to the strong; that our life hangs, as it were, upon a thread, and that in the midst of it we are in death. These are trite sayings—reflections on every similar occasion ever dropping from the lip, but, if estimated according to their importance, never can be repeated too often, and ought ever to find an abiding-place in our thoughts, and hover around us, like spirits of another world, in our secret hours of meditation and retirement. And, with this view, I have selected for my text a question which, when applied to such considerations, is well entitled to be listened to, and well deserving of an answer. Let each individual present put it then to himself. As Christians, we are every one of us steadily proceeding in the course which, whether we are mere nominal professors or real servants of our Lord, or whatever our position in life, leads but to the grave. We are every one of us sentinels at an appointed post—and all and each, without distinction of class, are, or ought to be, on the alert; and better would it be for all if they could make a habit of inquiring of themselves how wanes their day, and call upon their hearts to ask—Watchman, what of the night? The

night—observe the *word.* I refer to it advisedly, for may not that season of existence well be called the night, which is but the precursor of another season of existence, which, compared with the present, will be as light in comparison with darkness, as the temple of God illuminated by his presence, unsullied by sin and sorrow and corruption; whereas, here below, that presence, however unquestionable, is dimmed, and too often overshadowed and obscured, by the ills inseparable from our mortal nature.

First, I would ask the young, those who have had as yet but little experience, and fancy that, embarking as they feel themselves to be on a pleasurable sea of life, no danger threatening, nothing to interfere with their present enjoyments, conceive that, placed as they are on the first watch, they may pass idle hours at their post, that, whilst they leave to others advancing onwards towards the later hours the duty of vigilance, they themselves, when asked the question—Watchman, what of the night? may answer, without due reflection, All is well. But though it may be thus with some who take no note of time but by its flight, there are others whose blessed lot it may have been to be cradled in piety, and from their early years of infancy have been impressed with the simple truths and common comprehensive principles of a pure and vital religion, yearn even in youth towards their Saviour, and rejoice to think that they had been so early enlisted amongst his followers. Youth is proverbially the season of energy and enthusiasm—virtues if rightly elicited and appreciated, but vices if misdirected or perverted.

If, enlisted to fight the battles of his country, a young man who has anything of worth in him goes forth to war with a praiseworthy determination to do honour to his profession, his family, and his country, let the banner of his country lead the way, and he will follow in its train fearlessly and perseveringly. Place him on the early evening watch, and he will not slumber on his post. While he muses on the position in which he is placed, he will listen to every sound that breaks upon the stillness of the advancing night; he will be ever ready to give a ready and satisfactory answer to the question, "Watchman, what of the night?" And why should not this warmth, this generous feeling, be grafted on that other profession in which we are all alike engaged? We are all baptized into the Church of Christ; we all alike profess to be the followers of Jesus Christ, and him crucified; we all alike promised at our enlistment manfully to fight under his banner against sin, and to continue his faithful servants unto our life's end.

> "The Son of God* goes forth to war,
> A kingly crown to gain;"—

and well would it be that all in the season of youth, entering ardently into the spirit of the profession in which they engaged, commence with the early watch, and devote their dawning years to his service,

> "And follow in his train;"

But now again the evening guard is passed and over,

* Heber's Hymn on St. Stephen's day, sung as an anthem in Norwich Cathedral on the Sunday preceding that on which this Sermon was preached.

and another—the middle watch—is set for those of maturer years, and to them the question may alike be put, "Watchman, what of the night?" and how many now present are of the number to whom it is befitting to make that demand, with a view to their retiring within the recesses of their hearts and seeking a reply! The Scripture tells us that, unless the Lord build the house, their labour is but lost that build it; except the Lord keep the city, the watchman waketh but in vain. Has each one present, therefore, sought the aid of that holy Spirit, that his labour may not be in vain, that his confidence may be strengthened, that aid may be vouchsafed to render this our earthly tabernacle in its spiritual aspect a temple not made with hands, eternal in the heavens? At our earlier post of earlier years, have we stood sentinel over our infirmities, our temptations, unfitting us for the better and purer concerns of the business of eternity? In this your middle watch, while the heedless, the scoffer, the worldly, and the reckless are slumbering around you, are you abiding at your post, and exercising that vigilance which is the debt due from a Christian man to his Christian calling? But not only with reference to yourselves individually, but with reference to those slumberers to whom I have alluded, have you acted the part of an honest and trustworthy guardian of the night of human life. Remember, it is the duty of a Christian watchman to watch not only for himself alone, as if his own individual safety and salvation were the sole objects of his mind's occupation,—the faithful sentinel keeps guard upon his post, not only lest the enemy take him unawares, but that

others also may derive benefit from his vigilance. And now let us ask the question of another class—the last with which we are concerned, and of which some of those who hear me already do, and of which others, if life is spared them through the season of maturity, may hereafter form a part. We have touched upon the evening, we have turned your attention to the midnight; let us now pass onward to the last and remaining watch, that which immediately precedes the coming of the day when the voice of the archangel shall be heard calling upon the quick and the dead, the watchmen and the slumberers, alike to awaken from their sleep, to arise from death, that Christ may give them light; when, in the twinkling of an eye, at the sound of the last trump, the dead shall be raised incorruptible, and we shall all and every one be changed. To the faithful servant, who has persevered unto the end, through the first, the second, and this the third and last watch of human existence, verily, at that moment of his dismissal and relief from his earthly toil, there will be gleams, and overshadowings, and hoverings around us of thoughts and anticipations, the blessed heralds and harbingers of the dawning of that hallowed morn when the Sun of Righteousness shall arise with healing in his wings. To those with whom life is waning, and the consciousness no longer to be concealed even from ourselves that we are descending in the vale of years, that the valley of the shadow of death is much nearer unto us than heretofore, and that glimpses of scenes beyond it can, in the eye of contemplation, be descried—to them I would put the question, "Watchmen, what of your nights?"

You may be now resting on your arms—not in listless dormancy or lethargic torpidity, but, musing on the past, the present, and the future; you may, with an eye of faith, be turning to that horizon, the verge and boundary of mortality, the twilight now at hand, watching for the change that a brief time will infallibly accomplish. I need not remind a traveller who has journeyed through a wearisome night of the feelings with which he welcomes the first streak in the eastern sky; but what are the feelings of an earthly traveller compared with his who, having wandered his appointed time "a pilgrim on the world's highway," looks with heavenly anticipations to heavenly revelations? He who has cultivated religion as his safeguard, while he feels that his night is far spent and his day is at hand, hopes will predominate over fears; the clouds of doubt will disperse; and as the veil slowly but steadily uplifts, he will find in the change awaiting him a consolation, a support, which, while it reminds him that he must bid farewell to the mortal now fading away, encourages him to welcome the immortality spread out, like an ethereal cloud, before him.

One allusion more, one application yet to the text, and I have done. Watchman, what of the night? I ask it not now of the young, I ask it not of the middle-aged, neither do I require an answer from those whom I have last addressed. Watchman, what of the night? I ask it of the departed one, whose spirit peradventure may still be lingering awhile around and near to the haunts from which he may be said as yet to be scarcely severed, and while the links in that chain which con-

nected him, when one of us, to those to whom he was bound by the ties of kindred and affection, may yet remain unbroken; and if my question were asked of that released spirit,—if the vapour of his departed life could now become once more condensed and, embodied, stand visibly before us,—if those lips, now silent in death, could again be permitted to address us in those well-known, familiar, and endearing tones of simple eloquence, which impressed his hearers with the truthfulness, the earnestness, and the sincerity of the speaker,—my brethren, with what thrilling awe should we await his utterance, and how solemn would be the unearthly silence pervading this vast Cathedral as he cast the shroud beside him, and spoke, as now he is enabled to do, of those things which eye hath not seen, neither hath it entered into the heart of man to conceive! Would he address us in the current language of the worldly man, bid us to make provision for the present, and dismiss the whisperings of conscience until a more convenient season? No. The present and the past are gone for ever. The future and the things thereof would be all in all. What he could tell us of that mysterious region beyond the grave now known to him baffles our utmost imaginations; upon its secrets, its mysteries, it is in vain for us to speculate. Nevertheless, we may conceive him addressing himself to our limited capacities in those solemn words, Watch! and again I say watch! for the Son of Man shall come at an hour when ye think not of him. Blessed is that servant who at his coming shall be found ready! My brethren, if we are justified by the Bible in awarding safety and salvation to him who

endureth unto the end, then of our departed friend I would say, there are few over whose remains we could with more confidence pronounce the impressive words of that beautiful funeral service of our National Church—ashes to ashes, dust to dust, in sure and certain hope of a resurrection to eternal life. Far be it from us to approximate to that Church which, claiming to itself infallibility, has declared that out of it there is no salvation: rather let us hold fast to the spirit of that comprehensive prayer in which we have this morning joined for the whole congregation of Christian people, and that comprehensive thanksgiving for all those who have departed out of this mortal life in the faith of Christ.

He who is removed from amongst us, and whose loss every member of our Church must deplore, it is true, was not of our community; but who will be bold enough in intolerance to say that thereby, or in consequence thereof, his salvation was in jeopardy? Can we doubt that he, whose peaceful life was one unwearied comment on evangelical charity in its fullest and most expanded sense,—of whom it may be said to the very letter, that, when the ear heard him, then it blessed him, when the eye saw him it gave witness to him, because he delivered the poor that cried and the fatherless,—their blessing came upon him, for he caused the hearts of all and each to sing for joy;—to say, I repeat, or to give a moment's heed to a doubt of his acceptance with God on the ground of his differing from us in Church membership, would be indeed, and in verity, a mockery of the Bible, a perversion of Gospel truth, a libel upon Christianity itself. Let it not be said that I am giving utterance to

an opinion at variance with the language of our Church in its 18th Article, which maintains, and justly maintains, that he is censurable who "presumes to say that "every man shall be saved by the law or sect that he "professeth." Far be such a sentiment from me, believing as I do in the words of that same article, setting out unto us only the name of the Lord Jesus Christ whereby man must be saved. And a firmer believer in the merits of that Saviour it might be difficult to find than the humble-minded Christian of whom I am now speaking. Before I conclude it might be expected that I should touch upon some prominent features of his latter hours, and comment on any hallowed words which dropped from his lips as life ebbed away; but none such appear to have fallen from him; and in one sense, in the judgment of those who place reliance on, or are disposed to attach undue weight to, dying words, he may be said to have died unprepared, without preliminary signs of warning, without an idea of impending danger, without time or opportunity, in the presence of mourning friends, to dwell on his hopes, and peace, and feelings. But in death he saw no signs, for with him all signs were needless—his life was one continued preparation, and was itself the true sign and seal; and at any moment it might be said, if suddenly called away, he would have been welcomed on the threshold of eternity by the cheering words, "Well done thou good and faithful servant, enter thou into the joy of the Lord." But, my brethren, though dead, he yet speaketh. There were words connected with his last hours on which I would dwell for a moment before I conclude: I refer to the

last public meeting he attended in this city, but four days before the fatal attack which terminated his valuable existence. Many there are no doubt present who had then the privilege of hearing him for the last time, and the subject of his appeal was one which may now be considered as a sacred legacy, namely, the Norwich District Visiting Society, for the deserving and distressed poor of the city. Their funds were exhausted; he appeared as their advocate; he spoke of the poor and needy, and those who had none to help them. He was there then as he had ever been—their friend in the hour of their need. My brethren, this blessed cause of charity he has bequeathed to us. Let your support of this, the last object for which he pleaded at the close of his Christian life, be liberally supported as the best and most acceptable proof of your esteem, your respect, your veneration for your fellow-townsman.—Go and do ye likewise; and in thus following in his steps, may God and your Saviour speed you on your course!

ADDRESS,

AT

CONFIRMATION,

1841.

(*See Memoir*, pp. 37—39.)

ADDRESS,

&c. &c.

For the second time since I came amongst you we meet on one of the most solemn and interesting occasions which can call a Christian community together. We are here assembled to witness the members of the rising generation of our Established Church in your neighbourhood dedicating themselves to God, and beginning as travellers on their own account their journey of life.

I shall avail myself of this opportunity, first, to remind you, my Reverend Brethren, how much their future hopes or fears, their prospects here and hereafter, may depend on the exertions you have bestowed in imparting that wholesome information which the case of each may require, and how far you have—not coldly, not formally, but in spirit and earnestness, knowing that it concerned immortal souls, for whose welfare you are bound to labour —endeavoured to explain and enforce the great truths which can make them wise unto salvation. I would hope that, awakened as our Church now is to the necessity of a general education, comprising all those elements that can improve the heart and form the character, you have not been behindhand in opening their minds and impressing upon their hearts those fundamental

principles of Christianity which can alone be their guide in their pilgrimage of life. If in times past we have with any show of truth been reproached with the inefficiency and uselessness of the rite of Confirmation, might it not have been because we, the parochial ministry, were ourselves to blame, and performed but half our task and duty? If the children from a parish showed inattention, levity, or ignorance, it betrayed the carelessness, the inattention, the want of zeal and energy in the pastor, who should have taught them better. But I will not dwell on what has been, believing as well as hoping that there is every day springing up in the Church a vigour and spirit amongst its clergy which shall leave no room for such insinuations. I am willing to hope that not a single young person now before me has been brought forward by his appointed minister unprepared, or ignorant, or unimpressed with the business of the day; and that if, fatally and unfortunately for themselves, there are any before me who feel no serious thoughts, who cherish no wish for improvement from the ceremony in which they have taken a part, the fault must be imputed to their own heedless indifference, and not, my Reverend Brethren, to your inattention or neglect.

In the next place, I would address a word or two to those of maturer years, the friends, the parents of the young persons now assembled, for to the former, full as much as to the latter, it is a day and an occasion to call forth feelings of hope and joy: of hope, inasmuch as I trust there is not a father or mother present who does not cherish an inward hope that their child may lead

the rest of his life according to this beginning—of joy, in the thought that the seeds of true religion implanted in the dawning years of infancy may from this time forward, strengthened and confirmed, go on ripening to the perfection of a Christian character. But here let me add a remark, on which too much stress cannot be laid, namely, that your duties are not now to cease. True it is—nothing can be more true than that the religious impression which has done most for the matured Christian, in his hours of trial and temptation or suffering, was imparted to him in earliest infancy from a mother's lips—it is to earliest childhood that many who have lived in pious hope and died a Christian's death look back to the simple truths a mother may have impressed upon the mind, never to be forgotten. But your labour of love is not over: still on the example and encouragement and counsel of you, the parents of these young persons, much of their future welfare may depend. Their pastors, their spiritual teachers, as in duty bound, may have done their part, but remember that on the example of the parents depends whether the lesson learnt at school be forgotten or improved at home. It is while they yet remain within the dwelling under whose roof they were born that habits are to be strengthened and character formed to fit them for their journey in life when they are removed from your care and observation.

There is yet another class, some of whom may here be found amongst the congregation now before me, to whom I would address a friendly word—those, I mean, who think lightly of Confirmation, and hold it to be, if

not unscriptural, at least a formal and self-righteous or uncalled-for service.

I will not now enter into a discussion of all the reasons for which the Church has from the earliest times practised and enforced it; suffice it to say, that we think the Scriptures contain ample authority for the rite of Confirmation. Thus in Acts viii. 14, we find that, when the Apostles who were at Jerusalem heard that Samaria had received the word of God, and that many Samaritans had been baptized by Philip in the name of the Lord, they sent unto them Peter and John, who, when they came down, prayed for them, that they might receive the Holy Ghost, and laid their hands upon them. Again, in Acts xix. we find that St. Paul, having met twelve disciples at Ephesus who had been baptized unto John's baptism, first caused them to be baptized in the name of the Lord Jesus, and then laid his hands on them, and they received the Holy Ghost. But had we not, as we conceive we have, Scripture as our warranty; had we not ancient usage on our side and the discipline of the earliest times of Christian Churches; were Confirmation but a custom, as it were, but of yesterday; if undertaken, as our Church undertakes and enjoins it, in a Christian spirit, it might well stand upon its own merits. I would, in reply to those who object to or undervalue the ceremony, point to such an assemblage as that I now see before me, and ask them if, considered in all its Christian bearings and possible effects, any religious ceremony can be more impressive, or bring more home to the heart the connexion of the whole body of the Christian Church in

its several members as one family, than this which they now behold—a congregation of young persons led from their respective parishes by their pastors under the eyes and accompanied by the prayers of their friends and parents, now on their entrance, as it were, into life, taking upon themselves their Christian profession, and devoting themselves to their God and Saviour. Let not the cold caviller or critical reasoner talk of the numbers to whom this day and this service may prove but an idle form, forgotten as soon as past. Let us remember that in this, as in every other good work, it is ours to sow the seed, it is God that giveth the increase. And who shall say how many, how very many, there may be amongst these young people upon whom this day will not be lost, but kept, as far as this life is concerned, in everlasting remembrance; who, in all their future changes and chances of life, may look back upon this day, upon this hour, as to an overshadowing of the Spirit of God, who from this time forward may never leave them nor forsake them? And in this hope I now turn to those in whose behalf I have here offered up the prayers and administered the blessing of our Church.

My young friends, to you I would now more especially speak in terms plain enough, I hope, for each of you to understand, and earnestly do I entreat you to lay them carefully to heart. Think then for what purpose you have this day been brought from your homes and assembled with so many others of your own age in this church. It is, that before this congregation, before the ministers of your respective parishes, many of you

before your parents, your friends, and relations, you may declare in the presence of God that it is your will and wish to be Christians in heart and deed. Christians! my young friends, have you well considered what is really meant by being a Christian? Take care that you rest not in words and names. Remember that it is a real promise you have made, and a real service you have to perform. You were made in your baptism a member of Christ, a child of God, and an inheritor of the kingdom of Heaven; you have solemnly promised this day, in your own name, that you will "so continue;" you have had the prayers of this congregation of your friends and parents offered up for you that you may "so continue." But to these promises and these prayers there wants still one more important thing—your own prayers; your own hearts' desires and endeavours to fulfil your promises and vows; and your earnest prayers to Him who alone has the power to help your weakness and to confirm your good purposes. Not one young person now before me can say he has not had the means of knowledge and of grace set before him. Take care, my young friends, that you make the right use, the best use, of these great privileges of a Christian education. Remember, that upon your own heads rests the responsibility if you do not. Bring home to your hearts any one lesson most familiar to your lips, and it will teach you how to be a Christian. Take that blessed prayer, the pattern of all prayers, which is, I trust, repeated every night and morning, in the daily prayers of every one now before me—that prayer which, in the early ages of the Christian Church, none were allowed to use till they

had been baptized and confirmed. Then, when by baptism they had been adopted into God's family, and acknowledged as brethren in Christ, they were admitted for the first time as sons to call upon God as their Father, and to say the Lord's Prayer. Do you then think of all that is meant when you address the Almighty God as "our Father which is in heaven;" and you will remember this your Confirmation vow that you are indeed a child of God; and that from heaven itself his fatherly eye is now and for ever steadily fixed upon you, searching your inmost thoughts and knowing all your ways. Remember too that He is not your Father only, but the Father of all who pray to him; so live then with all as brethren, born, as they are, joint heirs of Christ, and inheritors of his kingdom. "Hallowed be thy name"—never repeat these words without considering how you may do your part to keep the name of God holy, by your example and your care never to take that name in vain—your desire to spread the influence of holiness far and wide, that so "the kingdom of God may come, and his will may be done on earth as it is in heaven." I might almost say that in the right understanding and practice of this one sentence is contained the very sum and substance of a Christian's character. For what is the meaning of these words? Is it not that, as far as depends on you, as you pray so you would wish it to come to pass? And how is the will of God done in heaven by the angels? all is peace, all is joy, all is harmony and Christian fellowship—different indeed from what you will meet with in the world you are entering. You have already seen enough of it to know that men

do not live in peace and harmony; that there is open wickedness, and quarrels, and disputes, and uncharitableness, and evil speaking, and evil thinking between man and man. My friends, where these things are, whatever people may say of themselves, there are no real Christians. They lack one thing, and that a most important one. Throughout the gospel, if there is one thing put more forward than another, it is, that we should prove our faith by our works; our love to God and our Saviour by our love and our Christian dealings with those amongst whom we live. My young friends, then, never forget this; never forget this if you would fulfil the royal law of the gospel, by doing to others as you would be done by. Be kindly affectioned one to another, never returning railing for railing, but contrariwise blessing; so will you best conform to the spirit of your Saviour's prayer, and, as far as in you lies, doing your utmost that the will of God may be done on earth as it is in heaven.

In conclusion, let me entreat you never to forget the thoughts and feelings which I trust are at this moment uppermost in your hearts; never to forget this day, the day of your Confirmation, for a right remembrance of it may be to you as a guardian angel, so leading you onwards through life, that when you sleep in death you may awaken in heaven.

In two short sentences I will sum up the inquiry which you should make when you think upon this day of your Confirmation. 1st.—On that day I devoted myself in heart and soul to God and my Saviour. 2nd.—Since then, have I advanced, have I stood still, or have I gone back? Remember, that on this day you

step, as it were, into a new life, leaving behind you the things of your childhood, pressing onward to the duties of manhood and full age. Remember the particular gifts of grace which this congregation has joined with me in praying that they may "increase more and more; "the spirit of wisdom and understanding, the spirit of "counsel and ghostly strength, the spirit of knowledge "and godliness, the spirit of holy fear." Mark well the words "daily increase;" you are not only not to go back, you are not to stand still, you are to grow always, to improve day by day, month by month, year by year, in wisdom and knowledge, in godliness, "pressing onwards to the mark of your high calling in Jesus Christ." If on the anniversary of this day you find yourselves where you were, that you neither know more nor care more for the things which belong unto your eternal peace, be sure that you are on the wrong road and in danger every step you take of coming to the wrong end. If, on the other hand, your heart tells you that you have advanced, that you have an increasing understanding of God's holy word and love, then go on your way rejoicing, assured that God's Spirit is working with your spirit; that you will indeed, according to the beautiful prayer I have offered up for each of you, that you will be defended by God's heavenly grace from the trials and temptations of this mortal life, and so may continue a child of God for ever and ever. Use the means of grace within your reach with all diligence. Be constant in prayer, in reading God's holy word, in keeping God's holy day, and, from this time forward, in attendance upon the blessed sacrament of the Lord's Supper. Do

this, and you will indeed be receiving fresh supplies of his grace, and every day and hour of your lives will be a step in your progress to that everlasting kingdom in heaven of which you are inheritors, and which is the only real end of every human being born into this transitory world.

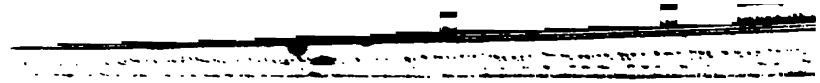
NOTES

OF

AN ORDINATION ADDRESS.

SEPTEMBER, 1837.

(*See Memoir*, p. 40.)



NOTES OF AN ADDRESS,

&c. &c.

We are met together on an occasion of no ordinary interest: that of beginning, I may almost say, a new life, a new state of existence; a life, I might almost add, in which old things are done away, and all things are become new. In this remark I include myself especially: for, like you, I am severed from the life to which I have been accustomed, and, like you, am devoting myself in a new position to a very different scene, in a very different field from that in which my heretofore years have been passed. I am older and farther advanced in the journey of life than you are, and it might be supposed that, being more accustomed to the profession in which we are now jointly engaged, I feel the change less vividly. Far from it. I feel as if I was treading in a pathway far more important than any I had yet journeyed in; and every day, every hour, as I proceed, impresses me more and more with the—awful I must call it, but I may also call it the privileged—pursuit before me. I feel indeed that the salvation of immortal souls is committed to my care; and upon me, perhaps, according as I fulfil or neglect the task before me, may some of the vital interests of religion in this important diocese depend. In addressing you, who

are, as it were, the first fruits of my new station in the ministry, you will give me credit for feeling at such a moment the force of these impressions more intensely. I am about to send you forth to work the will of Him who hath committed to us the propagation of the everlasting Gospel: and I trust that at this moment you, like myself, must be awakened to a sense of the responsibility attached to us on our mission, and of the weight of blame and danger that will justly attach to us if we neglect our duty or slumber at our post; and that woe is denounced against us if we preach not the Gospel of Christ, and do not what in us lies to hasten our Redeemer's kingdom by making straight for the people the pathway which conducts to it.

From this time forward you young men starting into life are, each in his appointed calling, about to be scattered over the face of this diocese, each the centre of a circle, large or small, amongst the higher ranks of life or the lowest department of rural life, from which it is his duty and his privilege to be the dispenser of the bread of life—of spiritual life and energy, and warmth of religion, morality, and knowledge, and, in many instances, civilization.

In the brief Address I am about to give there are several points deserving of consideration: some more peculiarly applicable to those who are about to enter for the first time on the sacred duties of their calling; and others to those who have had some short experience; while others again suggest themselves as common to both. I will begin with you, gentlemen, to whom I have first alluded. As yet you know, probably—at least, the

greater portion of you—but little practically of the office you are about to undertake. To you, then, I would recommend caution for your time of probation. It is characteristic of youth to be zealous, and where, you will say—knowing that "it is a good thing to be zealously affected"—ought we to be more zealous than in such a cause as religion? True: but remember that the same authority enjoins us to take good care that our zeal be according to knowledge. Watch while you pray. While you minister at the altar in fervent and zealous prayer, remember that to your prayers you add judicious watchfulness. Do not plunge rashly into measures (more particularly do I now address those who are appointed to cures in which, in consequence of the non-residence of an incumbent, they are to take upon themselves the chief part of the duties of a parochial minister—a situation in which I shall always feel great reluctance in placing a young clergyman)—do not, I say, plunge rashly into measures which you have not duly weighed in all their bearings, or respecting the adoption of which you have not consulted some more experienced professional friends. I speak advisedly upon this point, knowing well how laudably seductive are many apparent opportunities for doing good, which, nevertheless, must be handled with extreme tact and caution, in order to avoid disappointment or opposition. Remember, too, that you have yet to complete your probationary term, and that you are therefore for a time rather acting the part of a learner than of a teacher. In your theological studies endeavour to interweave the results of this study with your discourses from

the pulpit, which, as they may lead your hearers to practise in the week the lesson of the Sunday, will be most beneficial. For the acquisition of knowledge in this particular line of duty, a few practical hints may not be without their use. With regard, then, to sermons, three points suggest themselves: the style, the arrangement, and the subject.

With respect to style: above all things avoid affectation, in which I include inflated or flowery language, which many young preachers are in the habit of adopting, under a mistaken idea that they thereby exalt themselves in the estimation of their hearers, and give an idea of superiority. I think they are mistaken, for plainness of speech and simplicity of style are absolutely necessary to make a sermon what it ought to be—a medium of instilling into the humbler class of hearers those essential doctrines which shall make them wise unto salvation, and which, if not impressed upon their hearts by language and a style simple but forcible, which they can understand, will be unto them but as sounding brass and tinkling cymbals. I may here turn your attention to a point apparently trivial, namely, that care should be taken not to use a word which it is possible for the lower classes not to understand. An admirable rule has been suggested in the adoption of words of Saxon derivation instead of those of Latin or Norman origin. This, though apparently, as I have said, a trifling remark, is in practice very far from being so. Perhaps the best remedy I can suggest is, in the composition of a sermon, always to put yourself in the place, or have some

known, pious, plain parishioner in imagination before you as a sort of prominent type of the congregation, and insert no word which you think would not be quite intelligible to him. With regard to arrangement: be careful not to be vague. A well-written sermon should be like a simple and well-arranged piece of mosaic work, each part falling in naturally with what goes before and after it. In a word, let your sermon have a regular and connected beginning, middle, and ending. I state this because I have often heard sermons, even from men of talent, sadly deficient in this respect, in which it was impossible to trace a regular connection; and it may be considered as a sure rule that something is wrong when there is a difficulty, after hearing a sermon, to give an outline of its continuous arrangement, in a few concise words. Lastly, as to the subject and general character: the advice that I should give, founded upon a tolerably long experience, is, that it should be practical. Not that I mean by using this term practical that it should lead to an exclusion of doctrines; on the contrary, such is the tendency of the leading doctrines of our faith, that they supply the motives to Christian action more powerfully and impressively than anything else. Always bring forward these doctrines, but bring them forward only in their practical and true point of view. For instance, never speak of original sin in a vague way, as merely a malady with which the world generally is afflicted, but point out its inveterate inherence in the heart as manifested in the daily practice of every hearer. Again, the doctrine of faith: let it always be associated

with good works as its only genuine and admitted fruit.

Before I quit this part of my subject I beg to recommend, as an illustration of what I have said, two volumes by the Rev. Augustus Hare, late Rector of Alton Barnes, in Wiltshire. I can bear ample testimony to the effect they produced in a secluded parish composed chiefly of agricultural peasantry. They were published after his death, as a legacy, in great measure, to a simple-minded people who were much attached to him, and the effect produced on their minds is an unquestionable proof of the benefit other clergymen in a similar situation may confer on their parishioners, and, I may add, on themselves. I would recommend further, to young clergymen more particularly, that they should not dedicate too much time in actual composition of sermons. I have known some who thought they could not do too much in this particular line of duty, and were never satisfied unless they composed two, if not three, sermons in the course of a week; the consequence of which, in almost every case, was, that they became mannerists, by perpetually drawing from their own resources — and the resources of inexperienced writers will rarely bear much overdrawing: their style is apt to degenerate into little better than a repetition of the same words and sentences with a deficiency of new ideas. To guard against this I would recommend the writing of one sermon a week as ample, if followed up with what I have found to be a most profitable exercise, namely, selecting texts and sketching out short skeletons or divisions as the groundwork of

sermons. In another point of view this is a profitable exercise, affording, as it does, an agreeable and interesting subject for thought and meditation during your parochial walks. By persevering in this practice I can promise to every one who adopts it a speedy and permanent acquisition of Scriptural ideas and readiness in composition, the value of which will soon be appreciated.

A word respecting your amusements. To lay down distinct and unalterable rules on this delicate and undefined department of clerical life is in great measure impossible. A general principle is all that I shall venture to suggest. Remember that the eye of the world is upon you, and that in this world there are weaker brethren who may take offence at pursuits in themselves comparatively innocent, which if impartially analysed might be considered as free from reproach. Do nothing then, adopt no amusement, which may tend to lower that respect for your ministerial character which above all things should be maintained consistently. Field sports, at least the greater part of them, can scarcely be practised by clergymen without comment to their disadvantage. I would, therefore, rather leave this to the tact and mature consideration of those whom I am addressing. I speak as unto wise men—judge ye. But if there is a class of amusements of a doubtful and hazardous character, there are others, and an abundant supply, which may not only be innocently but beneficially followed—such as, for instance, all those occupations and recreations founded on the investigation of nature, and the cultivation of those talents connected with taste and art. Of the former, natural history and the scientific

knowledge connected with the localities of a parish is a source which may be cultivated with no other limit than their interference with the main object of a clergyman's life. Let a clergyman, in his daily intercourse with his parishioners, walk with his eyes open to the varied productions or phenomena of nature, and he need never want employment or seek relaxation in ruder or more doubtful pursuits.

In dealing with the lower orders I have invariably found that an open and lively address was the surest road to their hearts and affections. Without losing that dignity or forfeiting that deference which is your due, a familiar cheerful manner will ripen into an intimacy which it is of the utmost consequence to encourage, and which in the hands of any person of common observation may glide into seriousness when requisite. There are abundant opportunities indeed in which the poor are the objects of our pity and commiseration—they are too often suffering under privations, or sickness and death within their dwellings, to admit of our neglecting any opportunity of appearing in their presence as their companion and cheerful visitor; and full well do they value the incoming of a pastor who, while he is the constituted monitor and adviser and consoler in their hours of affliction, is at the same time a welcome intruder and encourager of their guileless mirth. Take care not to substitute a tract for a visit. A kind word or visit is far better even than a good tract. Without effectual visiting there can be no effectual preaching. The moment you leave your door, you are the sower going out to sow. Look out for opportunities

not unseasonable to them. If any one has listened to tales against you, by returning good for evil show yourself his friend. . . . . Remember that amongst many you are as much a missionary as your predecessors were on the same spot ten centuries ago. If they will not endure you close at hand, watch at a distance, so as to give succour in the hour of need, and that hour will come sooner or later, and you will be received as a minister of heavenly truth where, heretofore, your labours were rejected. . . . . You have to maintain your principles as members of the Church of England, and you have to maintain charity towards those who will not assent to those principles. In those principles be firm, but do not renounce intercourse with separatists: that renunciation would be the concession of a leading principle—for remember your promise and vow to take charge of your *whole* flock. Nor need your firmness show itself in a rude or unlovely shape; you need not express your opinion in words, but let it be interpreted by your deeds. And thus Dissenters, according to the manner in which they are treated, may become annoying intruders, or, if not active coadjutors in the outspread of Christianity, at least be rendered inoffensive and divested of systematic hostility. On this point my own experience, after thirty years' trial, may not be without its weight. In my own parish, then, I may state that, in consequence of many years' neglect, others, not of our fold, had crept in unawares, and were silently taking root. I had no hesitation in adopting my remedy, and that remedy was conciliation. The result was, that by degrees the absentees returned, the leaders either left

or followed their flock; and when I left that parish, we were, with scarcely an exception, and those few exceptions in name rather than reality, as brethren dwelling together in unity, serving God in one spirit and in one mind.

NOTES OF AN ADDRESS

DELIVERED

ON BOARD H.M.S. "RATTLESNAKE,"

ON NOVEMBER 29, 1846,

BEING THE SUNDAY BEFORE THE DEPARTURE OF H.M.S. "RATTLESNAKE" FOR AUSTRALIA AND NEW GUINEA,

UNDER THE COMMAND OF THE LATE CAPTAIN OWEN STANLEY, R.N.

(*See Memoir*, p. 89.)

This Address, like the preceding, is printed from the Notes from which it was preached, and contains in many parts the substance rather than the words into which it was expanded in the course of its delivery.

NOTES OF AN ADDRESS,

&c. &c.

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I go down to hell, thou art there also. If I take the wings of the morning, and make my dwelling in the remotest parts of the sea; even there also shall thy hand lead me, and thy right hand shall protect me.—Ps. cxxxix. 6-9.

HAVING read to you the Services of the day, I shall request your attention and occupy your time for a short space only in giving a few parting words of advice before you leave the shores of your native land. It is not my wish, it is not my intention, to address you at any great length, believing that I shall best accomplish the object I have in view by offering a few remarks bearing upon your position, in language plain and simple, which the most unlearned of you may understand, and which, if you will but receive it into your hearts with a desire to profit by it, may be of incalculable use to you wherever you may chance to be, and in whatever circumstances, whether of trial, or temptation, or danger, in which you may be placed. Attend, then, to me for a few minutes —listen to what I am about to say—and when the service is over, and when I have ceased to speak, endeavour to imprint it upon your memories, that it may be ready for your souls' use in the time of your need. The text is chosen from the Psalms of the day, and had I searched the Bible through, I could not have

selected a passage more beautiful, more true, or more applicable to your case. It touches on the foundation of every man's religion; it speaks of God, that Almighty, all-powerful Being who is around and about us at all times and seasons, who neither slumbereth nor sleepeth, whose eye is ever upon us—in a word, that Great Spirit in whom we live, and move, and have our being. I will not suppose it possible that there is one single man before me who does not believe in a God. Who is it who is mentioned in the Scriptures as the unbeliever? *It is the fool.* The man who never thinks—the man who is without understanding—the man whose eyes are dark and blind to all around him, whose ears are deaf and closed to all he hears. For a moment let us hear what those unbelievers, whom the Bible so fitly describes as fools, have to say. Suppose, my friends, that there was a solitary man amongst you who declared that there was no God, and to assign for his reasons that we could not see Him. I would at once ask him whether he disbelieved in everything that he could not see? Should he incautiously answer "Yes," I would ask him whether he believed in such a thing as the existence of air and wind—for they are alike invisible and unseen. But I need not ask those whom I am now addressing whether they would not set down such a reasoner as indeed a fool, or something worse, who could speak so idly and so foolishly. We do not see the air, we do not see the wind; but we are sure and certain of its existence as we are of our own. As far as we are concerned, we know that our lives from hour to hour depend upon it; as far as the things around us are concerned, we are equally

certain that, like the Spirit of God, the wind bloweth as it listeth; and, like the Spirit of God, we cannot fathom its mysterious powers, and say whence it cometh or whither it goeth. But this foolish unbeliever, if driven from his weak position, might proceed in his folly to say that things were made by chance. "Made by chance" —will he dare to say so? As well might he say that the noble vessels around you, the pride of England, were made by chance, instead of being the work of men, whose united labour, skill, and knowledge made them what they are. Can he call for any other argument against the things of heaven and earth being made by chance than this, so plain and obvious to the meanest capacities? Will he say that the stars and planets which shine in every cloudless night, and tell us of power and might, are made by chance? Will the sailor, above all others, believe him in his folly—the sailor who, above all others, knows how much depends upon the certainty and regularity of their steady movements as they roll through the firmament of space? When I see worked out upon a chart a vessel's course, telling with unerring certainty the precise track in which she has sailed, and at a given moment the very spot where she then is, and all this wonderful knowledge obtained by the regular movements of the stars and planets, I feel, and have often felt, that the very nautical observations of a day or a night are in themselves unanswerable proofs of the power and wisdom of the Almighty.

But now let me proceed to say a word of parting on the latter verses of my text. "If I take the wings of the morning, and make my dwelling in the remotest

parts of the sea; even there also shall thy hand lead me, and thy right hand shall protect me." My hearers, apply these beautiful and impressive words to your own case. You are about to sail upon a distant expedition; you are about to dwell in the remotest parts of the sea; and God grant that every one now hearing me may not only believe, but know, and feel, that there also shall the hand of God lead him, and the same Almighty hand shall protect him.

But perhaps a few simple words will make it clearer to your minds what you should learn from this. On the quarter-deck of a British ship-of-war, I need scarcely speak of the value, the importance, the necessity of discipline; the life and soul of the British navy, the foundation of all her glory: it is discipline that produces that order and concentration of energy which has raised the name and fixed the character of the British sailor, and rendered a ship, when manned and disciplined, a thing of which our country may be proud, while, as we know, it is an object of admiration to all beholders. In the day of battle it is discipline that has achieved the victory in the hour of danger and peril. In the storm and tempest it is discipline which, under God, can alone ward off the peril. Courage may be high in every heart, but, unless that courage is controlled and properly directed, it may prove but of comparatively little use. A hundred men well trained, accustomed to act together, confiding in their officers, obedient to command, are more than a match for a thousand of equal bravery who act without reference to order and discipline, and thus fail before dangers and

obstacles which the lesser number would as fearlessly contend with and as surely overcome. But why have I spoken of discipline in connexion with the text from which I am addressing you? I will tell you why. Look at the ensign which day by day is hoisted, and which from sunrise to sundown is constantly before your eyes. On its white ground St. George's Cross stands out clear and distinct; it is the banner under which British ships, manned by British seamen, have led the way to victory, and added crown after crown of glory to our country. No sailor can look at it as it waves and flutters in the breeze without feeling an honest pride; and, under its influence and mantle, thousands and thousands of British seamen have conquered or have died. And now what are the thoughts and feelings which the British ensign can or ought to impart, and which led me to speak of discipline? I am addressing Christian men; every one before me professes at least to be a Christian, and God grant that every one may glory in the name. We have every one of us received a name at our baptisms—our Christian name; at that period, when our parents presented us as infants at the font, and when a prayer was offered up for us that we "might so pass the waves of this troublesome world that finally we might come to the land of everlasting life"—at that solemn moment we were signed with the sign of the Cross, in token that "hereafter we should not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and that we should continue Christ's faithful soldiers and servants unto our lives' end."

Here was our promise, my friends: let every one ask his heart whether he has, and how he has, performed it. Our life is described as a warfare; it is spoken of as a voyage. How have we fought the good fight of faith in our warfare with sin?—How have we worked out our day's work on the chart of life? Have we so steered our course as never to forget the haven a Christian ought ever to have in view—the haven of eternal life and peace when our course is run? In considering these questions, does it not strike you, as forcibly as when I spoke of earthly things, that there is need of discipline, and that without it our faith and hope might suffer shipwreck? Yes, my friends, discipline is indeed as important with respect to heavenly things as with respect to earthly. We have to exercise a godly discipline over the sins, and frailties, and infirmities of our fallen nature. If we allow them to get the upper hand, our labour will be in vain—we shall be drawn from the right course, and be tossed to and fro like a vessel without a helm. If our passions, and our desires, and our appetites rise up against our better sense of duty and of religion, the order of our minds and conscience, which ought to rule all our deeds, and words, and thoughts, will then be lost, and the ship of our souls will go to pieces amidst the stormy waves of this world's passage. When, then, you look to the ensign of your country, remember that the red cross, which is its bright and distinguishing ornament, is the emblem of your Redeemer's sufferings; and thus remembering it, may you be forcibly reminded that, under the banner of that Cross, you may, wherever you are and wherever you

go, fearlessly give proof that you are Christians not in profession merely, but in heart, in spirit, and in truth. Believe me, that, high as stands the character of a British seaman, that character acquires a twofold value if adorned with Christian virtues—the Christian virtues of purity and watchfulness, which best become men who ought above all others to stand every day and every night with their loins girded and their lights burning, like those who wait for their Lord. For no class, no profession, is more exposed to all the dangers, chances, and changes of life than yours. The calm of to-day may be succeeded by the tempest of to-morrow. Unseen perils hover around you like angels of death. Everything points out the necessity of watchfulness and readiness for the call which may come upon you in a moment when you look not for it. Therefore, in bidding you farewell, I would, as one anxious for your welfare, again say, Watch and be ready, for ye know not the hour when your call may come. You quit your native land accompanied by the good wishes, the secret prayers of those you leave behind beloved and dear to you. God grant that you may return unharmed again to receive the welcome of those who now wish you God speed on your wandering course!

POSTHUMOUS ADDRESSES.

The two following Addresses, to the Parishioners and the School Children of Alderley, found amongst the Bishop's papers after his death, were written about a year before his removal to the see of Norwich, and countersigned by him about seven years afterwards, with a request that a copy of each might be sent after his death to every house in the parish, and to each of his former school-children.—*See Memoir*, p. 106.

I.

ADDRESS TO THE PARISHIONERS OF ALDERLEY.

II.

ADDRESS TO THE SCHOOL CHILDREN OF ALDERLEY PARISH.

I.

ADDRESS TO MY PARISHIONERS.

THE God in whose presence I now stand knows how deeply I was interested in your welfare, and how earnestly I sought to bring every one who heard me to a knowledge of the Gospel. While life was granted, such was my desire; in the hour of death, it will still be my wish. Accept then, from the grave, the last Address you will ever receive from a Minister who would meet you again in a better world. The time will shortly arrive (you know not how soon) when you will be called upon to follow me. Are you prepared? Have you endeavoured to prepare, with due earnestness, for your eternal summons? It is an awful thing to depart from life—to be separated, in a moment, from all that occupied or interested us here below. What is the world now to me? My days are past like a dream—the eternal world is now before me. And soon shall it be thus with you. Your life is as a vapour, and quickly it passeth away; but the record of your good or evil ways is not forgotten. The good and the evil shall appear again, for or against you. From the grave I put the question: What has been your life? Have I been the instrumental means of increasing your faith,

and preparing those committed to my charge for the great change which I have undergone? Or, heedless of the advice it was my wish and duty to give, have you lived from hour to hour, from day to day, indifferent to the future, and thoughtless as to the things that shall come hereafter? If such has been your course, let me not speak from the grave in vain. I speak for your eternal good—for the salvation of your souls—while time and opportunity are still within your reach. But if some were indifferent, all were not. Some amongst you were steady and faithful followers of that Saviour who, in life, was my hope, and in the grave is my dependence. If, as a departed spirit, I am permitted to look upon the scenes in which so great a portion of my mortal course was spent, with what pleasure shall I behold you going on to that perfection which awaits the true Christian in heaven! In life I knew and loved you; in death I would not be divided. My dear parishioners, may we meet again to commence a closer and dearer connexion, as angels of God, in the world of blessed spirits.

Farewell!

EDWARD STANLEY.

II.

ADDRESS TO THE SCHOOL CHILDREN.

My dearest Children,

When I lived, I loved you as a parent, and I spared no pains to make you good and happy. Now I am gone down to the grave, and you will see me, you will hear me, no more. But, though dead, I would yet speak. Forget not then the parting words of one who so earnestly wished for your present and eternal welfare. When I lived, I spoke to you often of God and of your Saviour. You will soon be called from the world to follow me, and then you will, I hope, feel how blessed a thing it was to have known and served them. In life you can see them only with the eye of Faith—in death you will behold them as they really are. So live, then, that you may look forward to the hour of your departure as to an hour which shall place you in a state of everlasting happiness. If you would thank me for the pains I bestowed upon you when on earth, show that thankfulness by the purity of your lives. Attend to the following short rules, and God grant we may meet again in heaven, where you may rejoice in having done so.

Pray to God morning and evening. Prayer, like a ministering angel, if rightly offered, will guard you from sin in the hour of temptation.

Watch over your words and actions; for God is a witness to all you say and do.

Reverence the Sabbath; keep it as a Christian ought to keep it. A holy Sabbath is the parent of a holy week; and holy weeks shall end in a holy immortality.

EDWARD STANLEY.

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